

CRITICAL REVIEW.

For the Month of September, 1768.

ARTICLE I.

The Grecian Orders of Architecture Delineated and Explained from the Antiquities of Athens. Also the Parallels of the Orders of Palladio, Scamozzi, and Vignola. To which are added, Remarks concerning Public and Private Edifices, with Designs. Folio. Pr. 1l. 5s. Dixwell. Concluded.

IN a former Review we gave some account of this work, and proceeded not without pleasure through the Introduction, in which not only a summary history of Architecture is given, but many abuses in the practice of that art are censured, and the Vitruvian terms Proportion, Eurythmy, and Symmetry, are defined and distinguished.

Our author proceeds in the second chapter to treat of the orders. The word Order, he observes, is used, by architects, to signify a regular assemblage and arrangement of the several proportions and ornaments of an entire column, and its entire entablature: three of them are of Grecian invention, and seem as if they were intended to represent three manners of building, the strong, the mean, and the delicate. This he illustrates by plate I. in which we observe, that, deviating from the common practice, he has given the tallest entablature to the Doric. In this we nevertheless think him justifiable, because it appears rational, that the most massive column should support the weightiest entablature. In the same plate is shewn two different manners of constructing the modular scale, which necessary operation is distinctly explained in this chapter. Tables of the altitudes and projectures of the principal members are given; and the Vitruvian Latin names of the various mouldings used

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by architects, are interpreted by their equivalent terms in Italian and English: the profiles of these mouldings are given in plate II. and they are enriched with ornaments taken from some of the best examples of antiquity.

The third chapter begins with a comparison of four different profiles of entablatures taken from Daviler, the first of which is copied after the temple of Fortuna Virilis at Rome; the second, after the baths of Dioclesian; the third, from Palladio; and the fourth from Serlio, in order to shew the manner of comparing profiles. This appears to be judiciously introduced, since, by accustoming the student to reason on this subject, he may be enabled to make a good choice, from those various examples which will offer themselves to his consideration. To this follows the doctrine of intercolumniations; the diminution of the shafts of columns; a method of forming the scroll modillion; with some specimens of balusters and vases. Four different cornices are described; and the manner of determining the pitch of a pediment, according to the practice of the ancient Grecians. Our author's rule for fixing the size of statues to be placed on the acroteria of buildings, is ingenious. 'The superior diameter of the shaft of the column, says he, having prescribed the breadth of the acroterium over it, will determine also the size of a statue in an erect posture, because the statue requires neither more nor less space to stand upon than a circle, whereof the length of its foot is nearly half of the said diameter, as is shewn by the traces of the feet marked out in the plot; the acroterium therefore cannot admit of a statue taller than three times that diameter. This limitation for statues will always adjust the true proportions they should have with their respective columns.' The plates III. and IV. explain whatever is advanced in this chapter.

The fourth chapter treats of the Doric order. In this we find Mr Riou a strict follower of the ancients. He is, in opposition to common practice, an advocate for the angular triglyph; and he condemns the modern addition of a base to its column. We will not take upon us to decide in this dispute. We think his arguments specious, but we cannot allow them to be conclusive, especially in what relates to the column without a base: for though it may be said, that it is one of the characteristics of the Doric order to have no base; and that we may with equal propriety omit the triglyphs and metopes in the freeze of this order, or give it a Corinthian capital; nay, though the antiquities of Athens, Rome, and Paestum, are the authorities our author follows, and Monsieur de Chambray concurs with him in the same opinion; which has a farther sanction from the practice of our immortal Inigo Jones, who has left an example of it in the garden of a house in Dean's

Yard,

Yard, Westminster; yet there seems to be no argument deducible from the nature of things, which can convince us, that this one species of column should be for ever condemned to make its appearance without a base: had the inventors originally given it one, the moderns would hardly ever have thought of improving on them by laying it aside. The height he assigns to this column is nearly the same with that given to it by Vitruvius and Pliny, both of whom make it lower than the Tuscan; and their doctrine is confirmed by a great number of excellent ancient authorities. We own ourselves pleased with the form and distribution of the mutules under the corona in plate V. which must be allowed to appear more beautiful than those given by Monsieur de Chambray from the Doric antiquity near Albano, or those at the theatre of Marcellus in Rome. As to the hypotrachelium or collarino, it may be said, that it was probably derived to this order from the Tuscan, and may therefore be thought an addition of the Romans, when the Doric order was transplanted from Greece into their imperial city.

Our author begins his fifth chapter with remarks on pedestals, and an explanation of a passage in Vitruvius; one of those which still continue to puzzle his translators and commentators: It is this; *Stylobatam ita oportet exæquari uti habeat per medium adjectionem per scamillos impares, si enim ad libellam dirigetur alveolatus oculo videbitur.* Lib. III. cap. 3. 'The word *Scamillus*, says Mr Riou, signifies properly a little seat, or a footstool. What can resemble more to either of these, than that part of the continued pedestal that breaks forward under every column? and as the number of columns in the sides of the periptere was unequal, so it was necessary to hint that these stools (*scamilli*) upon which the columns were to be raised, must be in odd numbers (*impares*) likewise. And if the projections of all these *scamilli* were set off in a right line (*ad libellam*), it made the whole side of the stylobates appear (*alveolatus*) channelled out or indented by regular intervals.'

This interpretation differs from that of Bernardino Baldo, but confirms the supposition of Philander and Barbaro, adopted by Perault, and exemplified in the poicile at Athens. See Stuart's Antiquities of Athens. Count Galliani, the last editor of Vitruvius, hesitates to accept this sense, only because he has not seen any ancient example to justify it. The remainder of this chapter contains the doctrine of the Ionic order, where we find a new method of forming the volute of that elegant capital, a scheme of which is given at plate IX. Three different kinds of bases, likewise, are there proposed; one of which is taken from the little temple of Athens standing on the southern

bank of the Ilissus; and, except the dentelled entablature, all the rest of this example is from the same original, the entire plan and elevation of which is at plate X. We must observe, that the cornice of this temple is not the only one at Athens in which dentells are omitted; they are wanting in that of Minerva Polias, if Monsieur Le Roy may be credited; and hence we may fairly infer, that the ancients practised a greater latitude in the construction of an order, than their followers among the moderns have ventured to allow themselves.

Chapter the sixth treats of the Corinthian order. This, our author says, exhibits the highest degree of delicacy, beauty, and richness, to which any architectural design can arrive. It is very remarkable, he observes, that the entablature which Palladio and other moderns have given to their Roman or composite column, is no other than the true Corinthian entablature; as such it was found with its capital in that beautiful and ornamented fragment, called the Frontispiece of Nero, supposed to have made a part of the immense palace built by that emperor, and which he named his golden house, so called from the incredible richness bestowed upon it. Suetonius describes it as having several parts within side overlaid with gold, and every where adorned with the dazzling glitter of precious stones and mother of pearl. Its extent was from the Palatine to the Esquiline mount: it contained porticos supported by several rows of columns, a full mile in length: there was also a lake like a sea, surrounded with buildings, like so many cities. From all this, we may infer, that a relique of this pediment, must be received as one of the most authentic models, in all the members of its entablature; and this is further confirmed by the Corinthian entablature of the poikile or stoa, in the Antiquities of Athens, having exactly the same members; but first of the pedestal and base.

The pedestal A, plate XII. is taken from the stoa at Athens; and the base C, is the attic base, given to this order in the same Athenian antiquity. What is particularly to be noticed, we are told, is, that the plinth of this base projects beyond the die of the pedestal, and this does not affect the solid bearing of the column, because the shaft is still narrower than the breadth of the die of the pedestal, by the parts allowed to the sweep of the apophyges. This particular seems not to have been confined to the stoa at Athens; the bases of the columns placed round the circular temple at Tivoli, project in like manner beyond the basement, and so doth the base of those pilasters which adorn the attic within the Pantheon at Rome.

Vitruvius has censured as vicious the placing modillions and dentells in the same cornice, and no Athenian example of this practice

practice has been published either by Mr. Stuart or Monsieur Le Roy. Mr Riou, notwithstanding his deference to those ancient authorities, has indulged his reader with an entablature, in the cornice of which these ornaments (so incompatible according to Vitruvius) are both of them admitted. It is marked C, in plate XIII. We have already observed, that the example of the Ionic portico is taken from the little temple on the Ilissus; we should likewise have said, that the Doric portico, plate VI. is the plan and elevation of a building usually called the temple of Augustus at Athens. The example which our author has given of a Corinthian building is also taken from an Athenian antiquity which Mr Stuart imagines to be the remains of the stoa, or poicile, as it is sometimes called. The measure of this building is given in the Antiquities of Athens, published by Mr Stuart. It is there said to have eighteen columns in front, and to extend 252 English feet. Monsieur Le Roy has also given this building in his *Ruines des plus beaux Monumens de la Grece*. He adorns the front with 46 columns, and extends it to 628 feet. As the accuracy of Mess. Stuart and Revett were hardly called in question, we were pleased to find the opinion the world entertains of their exactness confirmed, notwithstanding the extraordinary difference of Monsieur Le Roy's description, by the testimony of a gentleman who has been on the spot, and has himself, probably, measured this ruin.

The triumphal arch at Orange is greatly enriched with sculptures, which contribute much to its beautiful appearance. These our author has omitted. It is to be regretted, that no artist has published an accurate description of it, with all its ornaments, in the manner that the arches of Rome and Benevento have made their appearance. The general idea of it, given in the work before us, will convince every judge of architecture, that its proportions are excellent, and its composition majestic.

The following chapter treats of doors and windows, with Doric, Ionic, and Corinthian dressings, and of what are usually called Venetian windows; examples of all which are given in plate XIV. In this we must declare ourselves not content with the window F, where the semicircular arch breaks into the segmental pediment; and we wish the freezes in B, C, and D, had been designed with greater delicacy. Some of the plates, especially III, XII, XIII, are not executed with due precision. The author has doubtless thought them sufficient to explain his meaning, and observes, that if they had been higher finished, it would have considerably advanced the price, without an adequate advantage to the intelligent reader.

Chapter the eighth contains remarks on the descriptions which Vignola, Palladio, and Scamozzi, have given of the three Grecian orders: the merits of those three authors are examined; and their different manners are compared. Monsieur De Chambray, in his excellent parallel, which is translated into English by Mr. Evelyn, has taken the same liberty with several ancient buildings, as well as modern masters, much to the advantage of the art.

The last chapter treats of placing one order on another in the same front; of cornices for the summits of buildings; and of cornices and cielings for rooms. These last have seldom been treated of; we shall therefore transcribe what this writer says on these heads, and conclude our review of his first part.

‘To proportion cornices to any required height, divide the said height according to the directions prescribed in each entire order, and then from the modulary scale set off the component parts of the intended cornice, which are to be profiled, agreeably to the members prevalent in the character of the order. The cornices for chambers, and for the other internal parts of an edifice, with suitable cielings, are two considerations worthy of notice: in both these, two tastes have prevailed in Europe; Italian designs, wherein the mouldings are well chosen but heavy, and the compartments truly designed, but faulty through too much regularity and sameness; the French, fond of lightness and novelty, have on the same occasions hitherto dealt in crotchets and zig-zag; but it must be owned, that herein the national taste has prevailed against the judgment of some of their ablest artists.

‘The cornices for rooms ought to have very little projection, and their mouldings may be described and ornamented after the antique manner, which will admit of an infinite variety; we can trace in Ovid’s tomb, the ruins of Herculaneum, Stabia, Pompeia, &c. the taste of the ancients for the decorations of the compartments of cielings and walls; but it requires a discerning, as well as an inventive genius, to make a proper choice in these matters; to carry them into execution will demand the skill of the ablest artists; because an indifferent performance would be attended with loss of time, and money, besides discrediting the judgment of the owner.’

The second part of this work is called ‘Remarks on public and private edifices.’ Mr. Riou begins it with general hints concerning the modern architecture of Europe; and censures those who implicitly follow either the Italian or the French manner of building. Certainly the difference of climate, and of modes of living, may make what is very convenient
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and suitable to an Italian family, very unfit for the residence of an English gentleman; and whoever shall build his house in the fashionable French taste of to-day, will, we imagine, in a very few years, have the mortification to live in a house which is quite old fashioned in that country, and inconvenient in this. Our author then gives some account of British architects, amongst whom his hero is the celebrated Inigo Jones; and then proceeds to some general reflections concerning the embellishment of towns and cities. This constitutes his second chapter, in the beginning of which he observes, that 'Towns and cities, however unskilfully built, nevertheless may be capable of being greatly improved and embellished; but we find that most places of the oldest, as well as of later date in these kingdoms, remain in that abominable negligence, confusion and disorder, wherein the ignorance and rusticity of our ancestors had at first planned them. New buildings are erected in different quarters, but no care is taken to alter the bad distribution of streets, nor the mishapen projecture of the fronts of houses, built at all hazard, and according to each one's capricious fancy: the ancient edifices remain just as they were at first raised, and make a heap of ill-formed buildings, huddled together, without system, without œconomy, and without design.

'The beauty and magnificence of a city depend principally upon these points. I. The entrances. II. The streets. III. The buildings.

* I. All the approaches to a city should be thorough large avenues of some length, in direct right lines; it would be desirable to have some avenues fall upon two or more principal streets: the entrance of Rome by the Porta Del Popolo, is after this manner.

'II. The streets in a city require three considerations. I. That their number be sufficient to prevent too much going round about, from one spot to another. II. That they be made wide enough to prevent all sorts of stoppages, not only those by carriages, but those by the scaffoldings, &c. used in building or for repairs. III. That they be in a right line to shorten the way from one end to the other, According to Sir C. Wren, the breadth of the streets in his improvement of London, were for

Lanes	- - -	XXX feet.
Leffer streets	- - -	LX feet.
Greater streets	- - -	XC feet.

'It is no trifling matter to design the plan of a large town, in such a manner that the magnificence of the whole be subdivided into an infinity of beautiful particularities, all diversified,

so that we may seldom ever meet with the same objects. That there should be order, and yet some apparent confusion; that the buildings should be in right lines, and yet, by proper breaks, avoid a disgusting monotony: this leads on to consider,

I. I. That the plans and elevations of all the buildings should fulfil every intention of their designs. The heights of houses should be determined by the breadth of the street. In wide streets nothing is so contemptible as too low buildings, however otherwise they may be well designed. The height of buildings is also pleaded for town houses, because ground is so scarce and dear.

Since the fronts of houses in a street, when they are too symmetrically disposed, become very unaffecting, the uniformity should only extend for the distance that is included between two cross streets, and for the opposite side. The art of varying designs depends upon a diversity of forms given to buildings, upon dressing them with more or less ornaments, and the several manners of combining ornaments; with these three resources, each of which may be said to be inexhaustible, one may in the greatest city never twice repeat the same fronts. The palaces of princes, the town houses of the nobility, of the gentry, and of the principal burghesses, and the dwellings of the inferior inhabitants, may have their several dimensions and distributions, conveniently disposed in the different quarters of a great and opulent city.

It would be needless to specify every particular sort of edifices, erected for public use; it is sufficient to observe, that they should bear all the marks of solidity, and not be void of that conveniency and beauty, suitable to their destined purposes—Some are only temporary, while others are intended to endure for ages.

But among all the public edifices, they which hold the first rank are those erected for public divine worship; built for duration; they are also the most susceptible of all others of the ornaments of painting, sculpture and architecture; we may see their effects in the cathedral of St. Paul's. Public adoration and prayers performed with an awful solemnity, in places decently adorned for these duties, can never be deemed inconsistent with the truest piety, and the most spiritualized religion. Superstition and idolatry will never prevail where the mists of ignorance are dispelled by the rays of sacred truth, and the civil and religious liberties of the people are duly maintained.

This part is illustrated by ten plates, exhibiting various designs, churches, a grand fire-work, an open piazza at Whitehall,

hall, a new street in the city, a town house, two villas, and a hunting pavilion.—To conclude: the author's manner in general is chaste, and his invention ingenious; but the engravings no where do justice to his compositions.

II. *An Essay on Diseases incidental to Europeans in hot Climates. With the Method of preventing their fatal Consequences.* By James Lind, Physician to his Majesty's Royal Hospital at Haslar near Portsmouth, and Fellow of the Royal College of Physicians in Edinburgh. To which is added, An Appendix concerning intermittent Fevers. To the whole is annexed, A simple and easy Way to render salt Water fresh, and to prevent a Scarcity of Provisions in long Voyages at Sea. 8vo. Pr. 5s. Becket.

THIS treatise is intended as a supplement to what has been formerly published by the author, on preserving the lives of seamen, and such as undertake voyages to distant countries; containing an account of the endemic diseases in Europe and North America, Africa and the East and West Indies, interspersed with several curious and interesting anecdotes and observations, among which may be reckoned the following.

‘It is a common observation, both at Bengal and Bencoolen, that the moon or tides have a remarkable influence on intermitting fevers; and I have been informed by a gentleman of undoubted veracity, and of great knowledge in medicine, that at Bengal he could foretel the precise time when the patient would expire, it being generally about the hour of low water.

‘Thus much is certain, that in the year 1762, after a great sickness, of which it was computed 30,000 blacks and 800 Europeans died, in the province of Bengal, upon an eclipse of the moon, the English merchants and others, who had left off taking the bark, suffered a relapse. The attack of this fever was so general on the day of the eclipse, that there was not the least reason to doubt of the moon's influence. These observations furnish an useful hint, which is, to take doses of bark at the full and change of the moon, as being the seasons most dangerous for an attack or relapse into those intermitting fevers.’

In a subsequent section, the author mentions some employments which generally prove fatal to Europeans in hot and unwholesome climates, such as cutting down woods, or clearing the ground from trees, shrubs, &c. and the fetching home butchers meat at night, for the use of the ships companies. By the last mentioned duty alone, it is computed that, in the East and West Indies, several thousand seamen are annually destroyed:

ed: and in regard to the fatality of the employment of cutting down wood, we are presented with the two following instances.

‘ At the conclusion of the late peace, the captain of a ship of war went on shore at the island of Dominica, with twelve of his men, to cut down the wood, and to clear a piece of ground, which he intended to have purchased; but in a few days sickness obliged them to desist from this dangerous work, the captain and eleven of his men being seized with violent fevers, which terminated in obstinate intermittents, and of which several died. The survivors suffered so much in their constitutions, that even after they came to England, the return of an east wind was apt to bring on a violent fit of the ague and fever.

‘ The Ludlow-Castle, a ship of war of 40 guns, in a late voyage to the coast of Guinea, lost 25 of her men at Sierra Leon, who were employed in cutting wood for the ship.

‘ This is an occupation which has often proved destructive to Europeans in those climates, and in which they ought never to be employed, especially in the rainy season; there being numberless instances of white persons, when cutting down the woods at that season, who have been taken ill in the morning, and dead before night. The extreme danger of this work would even render it a proper punishment for such convicts as were saved from the gallows for this purpose.’

The second part of the volume contains advice for the preservation of Europeans who reside near the sea, in hot climates, deduced from the foregoing observations. The author remarks, that there is scarcely any country which has not its healthy and pleasant seasons, continuing for the greatest part of the year, when it may with safety be visited by strangers: and that the most unhealthy spots in the world have generally in their neighbourhood places which afford a secure retreat from the endemic diseases of the country. From these positions, and the salubrity of sea-breezes, he infers, that if a ship, or floating factory, was established in a proper place, and at a due distance from the shore, at the mouths of the rivers Senegal and Gambia, at Cape Coast, and where-ever it might be found necessary and safe, it would be the means of preserving annually a multitude of lives, especially on the Guinea coast; in recommendation of which expedient, various arguments are adduced.

After directing the proper method of avoiding the contagious or endemic diseases of a sickly climate and season, the Doctor proceeds to the treatment of such persons, as from their indispensable and constant residence in unhealthy places, are seized with

with the prevailing sickness of the country. In regard to these, though even labouring under a violent fever, he advises their immediate removal to some distant place.

‘The experience of many years in these matters has convinced me, that such apprehensions of danger are vulgar, groundless and erroneous; and I assert it, as a certain truth, which I have had the most ample means of knowing, that persons labouring under fevers, fluxes, and other diseases, may with great safety be moved from one place to another: nay more, that by a removal of them, with proper care, from an impure to a pure air, such patients received immediate benefit. Of many thousand patients afflicted with fevers, whom I have visited in Haslar hospital, for eight years past, nine tenths of them were moved, during the continuance of their fever, either from Spithead, from the ships in the harbour, or from the marine infirmary at Portsmouth: and I do not remember that any patient was injured by being carefully brought in a boat, or otherwise, to the hospital; on the contrary, I am persuaded that many hundreds, afflicted with the most dangerous and malignant symptoms of that disease, have received great benefit by a removal from the foul air of their ships, into the pure air of the hospital.’

The diseases treated of, as endemic in hot climates, are fevers, the dysentery and cholera morbus, the dry belly-ache, the tetanus and locked jaw, and the barbiers; after the consideration of which, some directions in point of regimen are given to those whose health has been impaired abroad, and who propose to revisit Great Britain.

The next article in this publication, is an Appendix concerning agues, wherein the author highly extols the salutary effects of opium, administered in the hot fit.

‘The effects of opium given in the hot fit of an intermitting fever, are, 1st, It shortens and abates the fit; and this with more certainty than an ounce of bark is found to remove the disease. 2dly, It generally gives a sensible relief to the head, takes off the burning heat of the fever, and occasions a profuse sweat. This sweat is attended with an agreeable softness of the skin, instead of the disagreeable burning sensation which affects patients sweating in the hot fit, and is always much more copious than in those who are not under the influence of opium. 3dly, It often produces a soft and refreshing sleep to a patient, tortured in the agonies of the fever, from which he awakes bathed in universal sweat, and in a great measure free from all complaints.

‘I have always observed, that the effects of opium are more uniform and constant in intermitting fevers than in any other disease,

disease, and are then more quick and sensible than those of any other medicine. An opiate thus given, soon after the commencement of the hot fit, by abating the violence, and lessening the duration of the fever, preserves the constitution so entirely uninjured, that since I used opium in agues, neither a dropsy nor jaundice has attacked any of my patients in these diseases.

‘ In cases where opium did not immediately abate the symptoms of the fever, it never augmented their violence: on the contrary, most patients reaped some benefit from an opiate given in the hot fit; and many of them bore a larger dose of opium at that time than at any other: and I can venture to affirm, that even a delirium in the hot fit is not increased by opium; though opium will not remove it. Hence, is it not probable, that many of the symptoms attending those fevers are spasmodic, but more especially the head-ach?’

‘ Opium seems also, in this disease, to be the best preparative for the bark, as it not only produces a complete intermission; in which case alone that remedy can with safety be administered; but occasions so salutary and profuse an evacuation by sweat, as generally to render a much less quantity of the bark requisite.

‘ I commonly prescribe the opiate in about two ounces of tinct. sacra, when a patient is costive, who is to take the bark immediately after the fit; thus at the same time shortening the fit, and cleansing the intestines, previous to the administration of the bark; the operation of the tinctura sacra not being prevented, though sometimes retarded by the opiate: and the administration of an opiate, after a vomit given just before the fit, should be postponed until the hot fit is begun.’

The Doctor, having laboured the important subject of the preservation of the health of seamen, and those who live in hot climates, concludes with some proposals for preventing a want of fresh water, and a scarcity of provisions at sea. The powder of salep and portable soup, are the aliments recommended to be kept in reserve, as containing the greatest quantity of vegetable and animal nourishment in the smallest bulk; and the drink is sea-water rendered fresh by simple distillation. The effect of such a process was first discovered, and publicly demonstrated by the author in 1761: some objections urged against its utility, are here obviated; and it is claimed as his own original invention, in opposition to the more recent publication by Doctor Poissonniere at Paris.

III. *Memoirs of Corsica. Containing the natural and political History of that important Island; the principal Events, Revolutions, &c. from the remotest Period to the present Time. Also an Account of its Productions, advantageous Situation, and Strength by Sea and Land. Together with a Variety of interesting Particulars which have been hitherto unknown. Illustrated with a new and accurate Map of Corsica. By Frederic, Son of Theodore late King of Corsica. 12mo. Pr. 3s. Hooper.*

FREDERIC, son of Theodore late king of Corsica!—A good travelling name both for author and bookseller.—We have not, however, been so happy, after the most accurate investigation, to find a single person who heard of this son of Theodore in his supposed father's life-time, though we know of many who lived in great intimacy with that monarch.—It is of very little consequence now to the public, whether Theodore was the great hero and patriot described in the publication before us, or whether he was not a mean, shuffling, low-bred fellow, without parts or education, and by the help of a pompous appearance imposed upon the poor Corsicans; for that he was their king is beyond all doubt. We shall not, therefore, put this writer upon the proof of his identity; and we give him credit for the appellation he assumes.

These Memoirs consist of two parts: one relates to the geography and history of the island, most of which, we apprehend, may be found in Mr. Boswell's performance on the same subject. The second part contains the history of Theodore himself, from his appearance in Corsica to his melancholy exit in Westminster, on the 11th of December 1755.

He was (says our author) the son of Anthony baron de Neuhoﬀ, descended from one of the most noble and illustrious houses in the county of la Marck. Anthony had displeased his relations in having married the daughter of a merchant of Viseu: this marriage drew upon him the contempt of all the nobility of the country, where they pique themselves (to use their own expression) *on purity of blood*, and where the nobles never contract alliances but with persons of their own rank. This under-match occasioned Anthony to quit Germany, and go to France, where he was well received by the duchess of Orleans, to whom he had the honour of being known. At her recommendation he obtained a government in the province of Metz. He had two children there, to wit, Stephen-Theodore, of whom we are speaking, and a daughter named Elizabeth. Anthony died, leaving his children too young to regret the loss of so good a father. The duchess of Orleans took care of them, and brought them up at her court. Young Neuhoﬀ was page

to the duke regent, who afterwards gave him a company in the regiment of la Marck: his sister was maid of honour to the duchess, and married the count de Trevoux. As the qualities of the soul commonly manifest themselves betimes, the baron at the age of twelve years displayed a strong passion for heroic virtue: he applied himself with indefatigable eagerness to the study of history, which he looked upon as a short method to acquire that experience which age cannot furnish us with but by retail, at our own expence, and oftentimes when we can no longer make use of it. The books that he relished most were Plutarch's Lives: he read them so often and with so much attention, that he had got them by heart. The constant reading of so many exploits made so strong an impression on his mind, that it inspired him, as the trophies of Miltiades did Themistocles, with a noble desire and even an impatience to imitate them. These dispositions engaged him to go into the service of Charles XII. king of Sweden, whose astonishing fame had filled all Europe, and was the principal topic of the conversations of the times. Neuhoff served with reputation in his armies. There he became perfect in the art of war, and on all occasions shewed that indifference for life and death, which is ever the first principle of heroic actions. He also displayed so much genius and capacity for politics, that baron de Gorz, prime minister to Charles XII. employed him in several intricate negociations, which he always discharged with honour. He was privately sent into Spain to concert with cardinal Alberoni a rational plan of the properest means to be pursued by the two courts for restoring the Pretender to the crown of his ancestors. Alberoni, who had a great knowledge of mankind, soon discovered the eminent qualities of the baron, and conceived for him a particular friendship. Neuhoff left Madrid loaded with favours from the catholic king and the esteem of the whole court: he returned to Sweden, and was graciously received by Charles XII. He afterwards accompanied baron de Gorz to the Hague, where he went to be nearer at hand to assist in advising the pretender's party. During his residence there, Neuhoff took several trips to England, as the organ of M. de Gorz, to the Count de Gillenbourg, ambassador from the king of Sweden to the court of London: he had even several conferences with the heads of the Jacobite party.—This would be a proper place to give a circumstantial and doubtless interesting account of a conspiracy, the secret springs of which have not been hitherto sufficiently investigated; but as the digression would be longer and more voluminous than the principal subject, I shall treat of it amply in another work that I intend very soon to publish.

The plot was discovered: Gillenbourg, notwithstanding the character with which he was invested, was put under arrest for having conspired against the prince to whom he was sent. Neuhoff had the good fortune to make his escape to Holland. The States-General, by an extreme complacency for the king of Great Britain, caused the baron de Gorz to be also arrested at Deventer in Guelderland. Neuhoff had great reason to dread the same fate: he retired to the Spanish ambassador's house as to a safe asylum. All Europe exclaimed against the injustice of the States-General, who, without any motive or reasonable pretext, had violated the law of nations in the person of the first minister of his Swedish majesty, who had plotted nothing against them: Spain above all proceeded even to menaces. But those illustrious prisoners were not released by any other means than the good offices of the duke regent, at the instance of the czar Peter.

After baron de Gorz had obtained his liberty, Neuhoff accompanied him back to Sweden. Charles XII. was killed soon after at Frederickshall. Gorz was seized immediately after the king's death, and condemned by the senate of Stockholm to be beheaded at the foot of the town gallows. Neuhoff, the kinsman, friend, and confidant of Gorz, thought his life in danger, and therefore resolved to quit Sweden; he went to Madrid, demanded employment, and was made a colonel. He afterwards married lady Sarsfield, daughter to lord Kilmalock, and maid of honour to the queen. At first the baron entertained great hopes from that alliance; but finding afterwards that they did not answer his expectation, he forsook his wife, who was then pregnant of a son, which she brought into the world in the year 1725: he then went to France, where he connected himself with the famous Law, and gave into his Mississippi system. From thence he proceeded to Florence, where the emperor appointed him his minister resident: he then had an opportunity to get a thorough knowledge of Corsica. He sympathised with those islanders, inspired the prince of Wirtemberg with favourable sentiments for them, disposed the court of Vienna to favour them in the act of imperial guarantee, and expressed a great friendship for them in their painful and afflicting situation. He was not rich, but he was very liberal; and would often make use of that saying of Alexander, That his treasure was deposited among his friends. His benevolence was extended to all that had recourse to him; and he seldom dismissed any one without comforting him either by words or actions. Therefore the deputies conjured him to grant them his protection, which he did the more willingly, as he foresaw

as well as they that the Genoese would return to the charge with more violence than ever.

He made them sensible that the peace between them and the republic of Genoa was not a peace, but a deceitful shadow of one. That the ill-will of the Genoese towards them could not be abated in the least; for one always bears a mortal hatred to those one has grievously offended. That in running over the history of those republicans they would find that they had rendered themselves famous only by their evil deeds, that their glory had no other foundation than ruin, robberies, treacheries, and execrable murders; so that, having an atrocious soul, and being villains by habit and choice, it was not to be expected that they would depart so easily from their distinctive character. That having thus hitherto given a thousand odious examples of their perfidy and treachery towards the Corsicans, in spite of the most solemn engagements, it would not be a matter of astonishment, if, with such dispositions, they should again break the last treaty concluded under the protection and guarantee of the Emperor; for when people have a mind to be unjust, they never want pretences to colour their injustice. Upon the whole, he exhorted them to think seriously of their affairs, to foresee the future by the experience of the past, and to take such precautions as are usually made use of against those whom we have reason to mistrust. He added, that as they had always fallen a prey to so many different nations, who seemed to have conquered that fine kingdom for no other end but to destroy it, they could hope for no end nor mitigation of their miseries but from a total change in the state. That they ought to form to themselves, therefore, a plan of government suitable to their inclinations, either set up a republic, or elect a king: that this was the only means he could suggest, in order to procure them a solid and lasting tranquillity.

The result was, that the Corsicans made a tender to him of their crown; and if we are to believe this writer, he accepted of it with great deliberation, and not without giving them an opportunity of retracting their offer, if they should discover it to be a rash and unpremeditated measure. Having received that brightest prize of ambition, he found, says our author, that the emperor, France, Spain, and the Italian princes were no ways disposed to innovations in that island; but this was a consideration which rather animated than damped him in his noble pursuit. He therefore applied to the Porte itself, where his biographer has very conveniently given him a friend in the person of the Transylvanian prince Ragotzki, whom the emperor had proscribed, and who resided in a state of exile at Constantinople.

Constantinople. The consultations between him and Theodore are rather romantic than otherwise, and therefore we shall omit them. If we are to believe the Memoirs before us, he got a large sum of money at the Porte, through the interest of the famous basha Bonneval; but in the mean time the Corsicans were reduced by the Genoese to the last gasp of their liberty. At last, to their great joy, he appeared among them in March 1736 at Aleria.

‘ It was in March 1736, that the baron arrived at Aleria, on board of a ship of twenty-four guns carrying English colours. This ship was accompanied by two other vessels laden with provisions and ammunition; consisting of fourteen thousand sacks of grain, six pieces of brass cannon, twelve-pounders; twenty thousand muskets, bayonets, and other implements of war; fourteen thousand uniforms, as many pair of shoes, the same number of hats, and a chest full of gold, containing one hundred thousand sequins.

‘ He was conducted to Corte amidst the acclamations of the people, who imagined they saw in his person a tutelar angel, whose presence would put an end to their misfortunes. In a general assembly, composed of the most numerous and respectable part of the kingdom, he was elected king of Corsica and of Capraja, under the name of *Theodore the first*. He was acknowledged as sovereign lord, and his descendants after him: he was proclaimed in a solemn manner; they crowned him with laurels, and, according to the custom of the ancients, he was carried in the open field, supported on the shoulders of the most eminent men of the nation, surrounded by their troops, and amidst the acclamations of all the people, who constantly cried out, *Theodore our king, and liberty for ever.*’

The natural question arising from the above quotation is, whether there are not, at this very time, three kings in England? for we have no intimation that our author is illegitimate; and if not, he must certainly be *de jure* king of Corsica; at least we know of no constitutional acts or oaths of abjuration which preclude him from the succession. Be that as it will, Theodore is in these Memoirs represented as being more than a Daniel in judgment, a Solon in integrity, and a Lycurgus in legislation: but our historian chuses to compare him to Mango Capac, the celebrated Inca of Peru, whom his subjects deified; and he gives us several broad hints that the Corsicans ought to follow their example. It unfortunately happened that they were so ungrateful as to consider Theodore as a low-bred impostor and a tyrant, for which he was most graciously pleased to hang three of their chiefs, and then grew heartily tired of his dignity. Mr. Frederic says, that he did not leave the

island without holding a general assembly of his subjects, whom he acquainted that he was resolved to solicit in person the succours he expected. Having made his bow in this respectful manner, he turned his back upon the brave islanders; and the public is sufficiently apprized that his life was afterwards a continued series of disgraces and misfortunes. The Scandalous Chronicle mentions several acts he was guilty of during his confinement in the prison both of the Fleet and the King's Bench, for which he ought to have lost his ears; and it is most certain he attempted an escape from both, which might have been attended with very disagreeable circumstances to the warden of the one, and the marshal of the other.

Upon the whole, the reader who believes every thing advanced by Mr. Frederic, will be entertained by the perusal of these Memoirs. The narrative is lively and sentimental, and the style pleasing; as to any mistakes in the composition, let us attribute them to filial piety.

IV. *Philosophical Essays.* I. *Of the Academical Philosophy.* II. *Of Active Power.* III. *Of Liberty and Necessity.* 8vo. Pr. 2s. 6d. Becket.

THE philosophy which is the subject of the first of these Essays, was originally derived from Socrates, and taught by Plato, in a grove at a little distance from Athens, consecrated to the memory of Academus, an Athenian hero: from hence it received the name of the Academic philosophy. After a succession of several eminent men, the academy was possessed by Arcefilas, who deviated, in many respects, from the doctrines of the old academists.

It has been supposed by some, that the principles of Plato and Arcefilas differed only in degree, carrying the doubt, common to both, to a greater extent: but this writer observes, that they were two very distinct species of philosophy, and even directly opposite to one another in their principal design.

‘ It was, says he, the great intention of the first, to point out the surest way to truth; but it was the avowed purpose of the other, to block up the avenue to truth altogether. The first recommended modesty, diffidence, and caution; virtues which imply distinction and choice: the other put all things upon the same level, or rather confounded them in one universal chaos. It was the great concern of Plato to find an antidote against scepticism, which he considered as the most dangerous disease of the mind; but scepticism itself was the grand conclusion

conclusion which Arcefilas constantly had in view. Plato indeed greatly contracted our sphere of knowledge; yet he left it sufficient for the highest exercise of virtue, and all the noble purposes of life. But Arcefilas, by destroying this sphere altogether, annihilated at once every principle of action, and introduced an indifference issuing in despair. His philosophy indeed involves mankind in a more melancholy gloom than Æneas experienced in his passage to hell.

Ibant obscuri, solâ sub nocte per umbram ;
Quale, per incertam lunam, sub luce malignâ,
Est iter in sylvis ; ubi cœlum condidit umbrâ
Jupiter, et rebus nox abstulit atra colorem.

‘——The academical philosophy lets fall a gentle light upon those truths which are of the greatest importance : the sceptical wraps up all things in total darkness. The one, inspiring us with modesty and caution, preserves us from error : the other, destroying all distinctions, leaves the mind without any guard at all. The principles of the one are calculated to prevent rash assent, and positive opinion ; but the other, having no foundation to fix upon, cannot secure us against even the highest dogmatism. But their difference is perhaps still more conspicuous in their effects upon the heart, than those upon the mind.

‘ Scepticism exhausts the native strength of the soul, by withdrawing every thing that can cherish and support it : but the more auspicious academy, by placing us under the guard of Providence, inspires the heart with vigour, alacrity, and hope. The one leaves us weak and defenceless in a forlorn world : but the other acquaints us, that we act under the eye and protection of an universal Parent.

‘ With regard to conduct, scepticism confessedly cuts all the sinews of action, removes every connection with, or concern for others, and reduces us to a state of stupid indifference and sullen despair. But the better academy makes way for the exertion of all the active powers, under the influence of virtue. Indeed, with regard to the intricate nature of things, it is modest and cautious, both in its speculations and decisions. But, at the same time, it cultivates those affections which connect us with those of our own species, whilst we are engaged to consider all as united under the divine administration, and that not merely from abstract reasonings, but from the perception of that universal and admirable order which strikes every sense, and is felt by every faculty.’

In this manner our author illustrates and recommends the principles of the old academy, and points out the absurd and pernicious consequences of that species of philosophy which endeavours to subvert the foundations of all truth and science. Under this head he combats some of the notions of Mr. Hume, and censures him for having confounded the academical and the sceptical philosophy in the title of one of his essays.

The second of these dissertations contains some observations on active power in general, and that of the first cause in particular, as exerted in the creation and preservation of the world.

In this essay the author endeavours to prove, that the divine power is the great principle and spring of action in the universe; and that those philosophers have proceeded upon very absurd principles, who have had recourse to *natural causes*, in order to exclude the agency of the first cause.

In the third essay he first considers our idea of liberty and necessity, and then proceeds to refute the arguments of those philosophers who contend for the latter, to the total exclusion of the former.

The following observations are clear and satisfactory.

‘That a being capable of beginning motion, or any action whatever, cannot do so without designing it, must certainly be allowed. And indeed, it is not conceivable how any action can begin by chance, and without any intention of the agent. And it may further be allowed, that there must be some motive or view of good which determines the agent to act or not, to do this or the contrary: for an agent may be indifferent as to a particular species of action; but may yet prefer action to rest. The great moment of the present controversy seems therefore to turn upon this point, Whether the motive previous to the action is necessarily connected with the action, and such as the agent cannot resist? or whether the motive is only of that nature as to influence the agent, but not necessarily, and so as to deprive him altogether of a power to resist it? Before we examine this point particularly, it may be observed, that the true resolution of it depends upon the perfect knowledge of the nature of causation, which, as we have not, we ought to be modest and cautious in all our reasonings and decisions in relation to it.

‘But let us try this matter by placing it in the several lights in which we are capable to perceive it. It will not surely be said to be a self-evident proposition, that the influence of a motive is necessary and irresistible, even when the agent gives way to it. Necessity is so strong and overbearing, according to our ideas of it, that it cannot admit of various de-

agrees; for a less degree of necessity would be no necessity at all; whereas we are conscious that the influence of a motive admits of all possible degrees, some indeed so low, as hardly to be sensible at all. It is in consequence of this, that the mind is capable of deliberation; even when a motive is present, it does not immediately comply with its suggestion, but suspends action till it has duly examined its importance; and if it is satisfied of that, then it proceeds to exert its active power, in such a way, however, as to be conscious of liberty, and that it does not suffer any irresistible determination.

‘ It may be questioned, whether any motive can be so strong as to produce an absolute necessity? But, without entering into any unnecessary dispute, it may be justly affirmed, that the motives upon which men commonly act, are of a far inferior nature, nay, often so weak as hardly to be felt at all: to affirm then, that this influence is necessary, seems plainly to contradict the full and immediate conviction of the mind. When a man throws a stone out of his hand, its motion is necessary, and the stone cannot resist the power impelling it; but the action of the person who throws the stone appears in a very different light, and we discover nothing without the person as the cause of this action.

‘ But it will be said, that there is a preceding motive, in consequence of which the person performs the action. Be it so, yet it never can be shown or allowed that the consequence is necessary.

‘ Let us examine the nature of a motive; it is surely not an active being, and cannot be an efficient cause; it is nothing but a quality, or mode of such a being; and it is the being itself that acts, which it could not be said to do if it was considered only as an instrument acted upon by one of its own modes. Be it allowed, that a motive is necessary in order to action; so also is thought; but neither of these is the proper cause of action: for they may both take place where there is no power to act at all. They can only be considered as requisites in an active being, in order to the exertion of its inherent power; a quality very different from these requisites, and in consequence of which alone it can act, as has already been observed.

‘ Our imperfect knowledge of the nature of causation, seems to be the occasion of the perpetuated disputes in this matter. The view, however, above exhibited of the beginning of action, appears to be the most simple, natural, and intelligible. It intirely appropriates the principle of action (than which nothing can appear more simple) to the nature of the active being itself: whereas the contrary opinion moves e-

very wheel of nature and of Providence, and carries us through the interminable extent of immensity and eternity, before any one single action can take place: for it is to be observed, that those who contend for the necessary influence of motives, when they are desired to account for the motive immediately preceding an action, they are obliged to have recourse still to an anterior motive, by means of which the last was produced; and they can stop at no privileged motive; but are forced to have recourse to an infinite series of events bound together in an endless chain; for, if we should arrive at a motive which had no other motive prior to it, then this motive must have been produced without the assistance of any preceding one; which would be altogether inconsistent with the hypothesis of the necessitarians.'

The author goes on, and proves very ingeniously, what indeed hardly any one at this day, but a wretched quibbler, will dispute, that man is a free agent.

V. *The History of Hindostan; from the earliest Account of Time, to the Death of Akbar; translated from the Persian of Mahummud Casim Ferishta of Delhi. Together with a Dissertation concerning the Religion and Philosophy of the Brabmins; with an Appendix, containing the History of the Mogul Empire, from its Decline in the Reign of Mahummud Shaw, to the present Times. By Alexander Dow. Two Vols. 4to. Pr. 1l. 10s. Becket and De Hondt. [Continued.]*

WITH what scorn must a Mamood, a Gengiz-Khan, or any of those illustrious butchers of mankind in the East, have read a translation of the Roman history in the infant state of their republic, when the conquests of several years did not extend to as much ground as was necessary for forming an eastern camp! A Roman, an Athenian, or a Spartan patriot, reading the exploits of those great conquerors, would have considered them in no better light than that of Barbarians at the head of Savages, whom want and necessity impelled to attack a race of people rendered almost infantine by luxury and devotion. This was the case of the Mahometan conquests in the East Indies; and perhaps some modern conquests in the same country, may be considered by posterity in a view not much more favourable to the victors.

The dynasty of princes who are the subject of the work before us, are marked by no civil accomplishments. They observed no plan of legislation. Brutal force, revenge, cruelty, enthusiasm, and avarice, are every where predominant in their
 annals,

annals. Their history resembles a piece of ill-contrived Mosaic, where a beautiful stone here and there appears, which only serves to render the wretched disposition of the whole more conspicuous.

We finished our former review of this work with the reign of Musaood, son to the great Mahometan conqueror Mamood. Having subdued his brother Mahummud, he shut him up in prison and put out his eyes. Musaood, after a turbulent reign, was vanquished in his turn, and put to death, while his blind brother Mahummud remounted the throne. Mahummud was in his turn defeated by Modood, Musaood's son, who took his uncle prisoner, together with his son Akined, and those who had been chiefly instrumental in Musaood's misfortunes, and put them all to death, excepting one of Mahummud's sons, who had shewn some compassion for his father while he was in prison. Before we proceed further, it may be proper to observe once more, that the same history has been written by other oriental authors, particularly Al Makin Khondemir, and the writer of the *Lebtarikh*. The diversity of spelling the same name among them all is however such, that were it not the facts are the same, we should believe each author treated of a different person. Upon a closer inspection, we must be of opinion, that the preference as to historical credit seems due to the authors quoted in the *Universal History* rather than to *Ferishta*. Some confusion arises among them from the different designations given to the same person. An independent prince sometimes served as governor to a province which belonged to another monarch; and one historian denominates him from his principality, and another from his office. The names of places are as differently spelt as those of men; and their articulations are so uncouth to Europeans, that, as we have already hinted, they render the reading very disagreeable.

Modood having revenged his father's death, went to war with his brother; but the latter was found dead in his bed, and Modood remained victorious over all opposition: he died of a disorder of his liver, about the 1047th year of the Christian æra. Our author *Ferishta* differs with *Abul Faraj* and *Al Makin* about the successor of Modood; nor does it much signify whether he was his son or his brother. Here *Ferishta's* narrative appears to be more consistent with itself than that of the other historians; and they indeed seem to confirm what he says. He tells us, that *Abul Hassen Ali*, one of Musaood's sons, having deposed Modood's son, who was but four years of age, married Modood's widow, and mounted the throne of Ghizni. He was deposed by *Abdul Reshid*, who was of the same family; but he was put to death by a rebel, who was assassinated in his

turn. The Ghiznians had recourse to the royal family; and taking two of its princes out of prison, they threw lots for the empire, when fortune favoured Feroch Zaad, who made one Noshtagi, an obscure person, his first minister.

‘ Daood, says our historian, chief of the Siljoki Turkumans, hearing of the commotions in the empire, seized upon that favourable opportunity to invade Ghizni. He advanced with a numerous army, while Noshtagi, collecting all his forces, went forth to meet him. When the armies engaged, the fire of gleaming steel was extinguished in torrents of blood; for, from the rising to the setting of the sun, the warriors on both sides laboured in the field of death; and though thousands fell at their feet, they seemed insensible of their own mortality. Victory at length declared for Noshtagi, while his enemies betook themselves to flight, leaving all their camp equipage and baggage on the field, to the conquerors, who immediately returned victorious to Ghizni.

‘ This victory served to establish Feroch Zaad without fear upon the throne. He now exalted the standard of triumph, and inclined it towards Chorrassan, where, on the part of the Siljoki, he was met by Callisarick, one of their principal Omrahs, with a numerous army. When the engagement commenced, such a flame of rage and contention appeared, as the tongue of the travellers of the plain of eloquence cannot sufficiently express; then also the gales of victory fanned the royal standards of Ghizni, and Callisarick and several other persons of note were taken prisoners.

‘ Intelligence of this defeat coming to Daood Siljoki, he collected all his forces, which he submitted to the command of his son Alib Arfilla, a youth of great expectations. Arfilla advanced to oppose the king, and having engaged him with great resolution, recovered the honour of the Turkumans, and took many of the Omrahs of Ghizni prisoners in the pursuit. But he did not think proper at that time, to make further use of his fortune, and he therefore returned with his victorious army.

‘ When Sultan Feroch Zaad arrived at Ghizni, he called Callisarick and all the prisoners of the Turkumans into his presence, bestowed upon each of them the honour of a dress, and gave them their liberty. The Turkumans returning home, represented in so strong a light, the humanity of the king, that Daood, ashamed to be outdone in a virtuous action, ordered the prisoners of Ghizni to be also released.

‘ Sultan Feroch Zaad, who, according to the best authorities, was the son of Musaaod, though some say that Abdul Reshid was his father, having extended his reign to six years,
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in the year four hundred and fifty turned his face to the regions of futurity. The year before his death, his slaves having been instigated to a conspiracy against his life, made an attempt to assassinate him in the bath. Feroch Zaad having wrested a sword out of the hand of one of them, killed many, and defended himself against the rest, till his guards hearing the noise, came in to his assistance; upon which, all the slaves were put to instant death. His first vizier was Hassen ben Mora, and in the latter part of his reign, Abu Beker Saley.'

Feroch Zaad was succeeded by Sultan Ibrahim, who, according to Ferishta, was a wise and virtuous prince, and prevented himself from being invaded by a stratagem common enough in European histories, that of writing letters with a view of their being intercepted, to the leaders of the opposite party, in a stile that rendered their masters suspicious of their fidelity. This same Sultan Ibrahim is said to have had thirty-six sons and forty daughters; but the very instance brought by Ferishta to prove him to have been a compassionate virtuous prince, shews that he was a very stupid silly fellow. His son and successor Sultan Musaood is said to have been a great politician; but, like his ancestors, we know little more of him than that he plundered many rich cities and temples of their wealth, and returned in triumph to Lahore his capital. A confused tumultuous period next succeeds, and different usurpers mounted the throne in their turns, till it fell to Byram, who succeeded about the year 1118, or the year of the Hegira 512, and is said to have been a great patron of learning. His vizier Buzurg is represented as a very extraordinary genius, especially for play, and as being the inventor of the back-gammon tables. This, among others, is an instance of Ferishta's credulity, as it is certain that the game of back-gammon was known to the Romans long before this sultan's reign. The chronology of Byram's reign is somewhat confused; and we are told that he had sat thirty-five years upon the throne when he died, after being defeated by one Alla, an illustrious rebel, who destroyed Ghizni, and butchered its inhabitants. Chusero Malleck was the last sultan of the dynasty of Mamood, which was succeeded by that of Ghor, whose ancestors had been subdued by Mamood.

Our author gives us a detail of the history of Ghor, before the extinction of the Ghiznian royal family by Shab. We have here a round of the same barbarians, only under different names, that we have already discussed. Immense armies of horse and elephants are raised, defeated, and destroyed in the twinkling of an eye. Shab was, like his predecessors, inspired with holy zeal against the Hindoo idolaters (that is, he was in love with

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the golden ornaments of their temples) who opposed him with armies of three hundred thousand horse; but they were easily defeated with a most prodigious slaughter. He was at last defeated in an expedition to Chorassan, and lost all his army. This gave an opportunity for the Gickers to rebel.

‘These Gickers were a race of wild Barbarians, without either religion or morality. It was a custom among them, as soon as a female child was born, to carry her to the market-place, and there proclaim aloud, holding the child in one hand, and a knife in the other, that any person who wanted a wife might now take her, otherwise she was immediately put to death. By this means, they had more men than women, which occasioned the custom of several husbands to one wife. When this wife was visited by one of her husbands, she set up a mark at the door, which being observed by any of the others, who might be coming on the same errand, he immediately withdrew, till the signal was taken away.’

Shab was at last assassinated in the middle of his guards, by twenty of those Gickers, after a reign of thirty-two years. He had made nine expeditions into Hindostan, and returned with so much treasure, that Ferishta says his diamonds weighed twenty thousand pounds avoirdupoise. He was succeeded by Cuttub, who was of mean original, but is renowned for wisdom, valour, and learning; till growing effeminate and luxurious, after a glorious reign, he was driven from his capital, and died by a fall from his horse. No regard at this time seems to have been paid to hereditary succession in Hindostan. Cuttub had been a slave to Shab, and Eldoze, who was likewise a Turkish slave, had been adopted by that sultan. Two other of Shab's slaves became likewise great sovereigns. Ferishta's history becomes now a kind of chaos, till it falls in with the æra of Gengis Khan: Every bold slave mounted the throne, and we find Altumsh possessing it in the year 1210, or the 607th year of the Hegira. We do not perceive that Gengis Khan this year pushed his conquests in Hindostan, for Altumsh died sultan in 1334. Another sultan called Shumse is mentioned at the same time; but their histories are so confused and blended with one another, in our author, that we are of opinion, a reader may receive much better information from the writers of the *Modern Universal History*.

Shumse or Altumsh, (for it does not clearly appear which) was succeeded by Feroze, who was a luxurious prince, and left the reins of government in the hands of his mother, who had been a Turkish slave, and was a monster of cruelty. He was deserted by his army, and Sultana Rizia, eldest daughter to Shumse, mounted the throne. Ferishta says, that she was adorned with

with every qualification required in the ablest kings, and had no fault but that she was a woman. Notwithstanding all her prudence and courage, her army mutinied against her, and she was defeated by her brother's general, at the head of a body of Turks; and being taken in the battle, she and her husband were put to death. She was succeeded by her brother Byram; but in fact the empire of Hindostan (if it can properly be so called) was now subject to the military power, which was composed of Turks; and the Moguls, who proved to be better soldiers than them, took and plundered Lahore, while Byram was deposed by his vizier, and murdered in prison.

In the year 1245, we meet with Mamood, a learned and politic prince, on the throne of Hindostan. This emperor, tho' brave and successful, was whimsically abstemious and frugal. He had but one wife, whom he obliged to cook his victuals; and when she had burnt her hand one day in baking his bread, he refused to give her a maid, exhorting her to persevere in her duty, because God would reward her. He was succeeded by a Turk; for we perceive that the military power had entered into an association for supplying the throne with sultans. This Turk, whose name was Balin, was very magnificent and luxurious; but after he obtained the sovereignty, he proved an excellent prince, and one of his generals subdued and killed a formidable rebel, one Tuchril. Balin, however, being naturally cruel, was guilty of many inhuman actions. While he was upon the throne, Hindostan was invaded by the Moguls. They were at first repressed by his son Mahummud, who was at last killed in an ambuscade, after obtaining a considerable victory. Balin died in the year 1296, and his reign is termed glorious. He was succeeded by his grandson Kubad, who giving himself up to pleasure, his favourite Nizam aspired to the throne. Kubad had enlisted a number of Moguls in his service; but by his minister's advice he put them all to death. Kubad's father was still alive, and governor of a province; but hearing of his son's misconduct, he declared war against him. Finding his forces unequal to those of the sultan, he submitted to him in the most abject manner; which mollified his son so much, that he prostrated himself at his father's feet, and seated him upon his own throne. When they parted, Kubad relapsed into his love of pleasure, but his omrahs poisoned his favourite Nizam. He was succeeded by a child of three years of age, who was soon dethroned, and in him ended the dynasty of Ghor; though we cannot see with what propriety it is so called, as the succession had been so often interrupted by Turks and others.

Jellal,

Jellal, the first of the dynasty of Chillige, next mounted the throne, or, as it is called, the musmud. He was seventy years of age at the time of his accession, and is said to have become an excellent prince; his clemency, however, was such, that it encouraged all kind of public riot and disorder; so that his omrahs talked of dethroning him: but their plot being discovered, he pardoned them.

‘ The execution, says our author, of a Dirvesh is one of the most remarkable events in this reign. The name of the Dirvesh was Seid Molah, and the whole affair has been thus delivered down in history.

‘ Malleck ul Omrah Fuchir ul dien Cutwal, dying about this time, all the great men, who by his interest held Jagiers and places at court, were deprived of them, and reduced to want. Among other dependants of the venerable Cutwal *, that became destitute by his death, were twelve thousand readers of the Coran †, and some thousands of his Sipais and servants. All these turned their face towards Seid Molah for their maintenance.

‘ This Seid Molah was a venerable sage, in a mendicant dress, who travelled from Girjan towards the east, where he visited various countries, and men famous for piety and knowledge. He then turned his face towards Hindostan, to visit Shech Ferid ul dien Shuckergunge, a famous poet and philosopher of that age, with whom he resided, some time, in great friendship. But in the reign of Sultan Balin, having an inclination to see Delhi, he took leave of his friend, who advised him to cultivate no intimacy with the great men of the court, otherwise it would prove fatal to him in the end.

‘ Seid Molah arriving at Delhi, set up a great academy and house of entertainment for travellers, fakiers and the poor of all denominations, turning none away from his door. Though he was very religious, and brought up in the Mahommedan faith, yet he followed some particular tenets of his own, so that he never attended public worship. He kept no women nor slaves for himself, and lived upon rice only; yet his expenses in charity were so great, that, as he never accepted of any presents, men were astonished whence his finances were supplied, and actually believed, that he possessed the art of transmuting other metals into gold. Upon the death of Sultan Balin he launched out more and more in bestowing great sums in charity, and expended a princely revenue in his entertain-

* Chief magistrate of the city.

† Each of these was obliged to read the Coran over once a day.

ments, which were now frequented by all the great men of the city; for he made nothing of throwing three or four thousand pieces of gold into the bosom of a noble family in distress. In short, he displayed more magnificence in his feasts than any of the princes of the empire. His charity was so unbounded, that he expended daily, upon the poor, a thousand maunds of flower, five hundred maunds of meat, eighty maunds of sugar, besides rice, oil, butter, and other necessaries in proportion. The mob, at length, crowded his gates in such numbers, that it was almost impossible to pass that way. In the mean time, the sons of the emperor, and all the princes of the court resorted to him with all their retinues, and spent whole days and nights in innocent festivity and philosophical conversation. After the death of Fuchir ul dien Cutwal, the Dirvesh stretched forth his hand to his numerous dependants, and supported them in plenty and ease.

‘ In the mean time, Cafi Jellal ul dien, a man of an intriguing turbulent disposition, wrought himself into the favour and confidence of Seid Molah, and being endued with art and plausibility of tongue, began to inspire the philosopher with ambitious views. He told him that the people looked upon him as sent by God to deliver the kingdom from the tyranny and oppression of the Chilligies, and to bless Hindostan with a wise and just government.

‘ The philosopher, in short, suffered his imagination to be deluded by the splendid ideas of royalty, and privately began to bestow titles and offices upon his disciples, and to take other measures to execute his designs. He engaged Beregin Cutwal and Heitai Palwan, two of his particular friends, to join in the king's retinue on Friday as he went to the public mosque, and to assassinate him; while he himself prepared about ten thousand of his adherents to support his usurpation. But one of his followers, understanding that some others of less merit than himself were appointed to be his superiors, became disgusted, went privately to the king, and disclosed to him every particular of the conspiracy.

‘ The king ordered Seid Molah and Jellal ul dien to be immediately seized and brought before him for examination. But they persisted in their innocence, and no other witness appeared against them; which rendering the accusation doubtful, the sultan ordered a great fire to be prepared in the field of Bahapoor, that they might be put to the ordeal trial. He himself marched out of the city to see the ceremony performed, and ordered a ring to be made round the pile. The fire being kindled, the sultan commanded Seid Molah and the two assassins to be brought, that they might walk through the flames to prove

prove their innocence. Having said their prayers, they were just going to plunge into the fire, when the sultan stopped them short, and turning to his ministers, said, "that the nature of fire was to consume, paying no respect to the righteous more than to the wicked. Besides, said he, it is contrary to the Mahommedan law to practise this heathenish superstition."

He therefore ordered Cafi Jellal to Budaoon, and Seid Molah to be thrown into chains in a vault under the palace, and the two men who were to perpetrate the assassination to be put to death. He, at the same time, banished a number of those who were suspected of the conspiracy. When they were carrying Seid Molah through the court to his prison, the king pointed him out to some Collinders who stood near him, and said, "Behold the man who was projecting such evil against us! I therefore leave him to be judged by you, according to his deserts."

At the word, a collinder whose name was Beri, started forth, and running towards the prisoner, began to cut him with a razor. The unfortunate Dirvesh told him to be more expeditious in sending him to God. He then addressed himself to the king, who was looking over the balcony, and said, "I am rejoiced that you have thought of putting a period to my life; yet to distress the pious and the innocent is an evil, and be assured that my curse will lie heavy upon you and your unfortunate posterity." The king hearing these words, became pensive and perplexed. His son Arkilli Chan, who hated Seid Molah for the great intimacy between him and his elder brother Chan Chanan, seeing the emperor's irresolution, beckoned to an elephant rider, who stood in the court mounted, to advance, which accordingly he did, and commanded his elephant to tread Seid Molah to death.

Zea ul dien Birni, in his history of Fiooze Shaw, informs us, that he himself was at that time in Delhi, and that, immediately upon the death of Seid Molah, a black whirl-wind arose, which for the space of half an hour changed day into night, drove the people in the streets one against another, so that they could scarce grope their way to their own habitations. The same author relates, that no rain fell in these provinces during that year, and the consequence was a most terrible famine, by which thousands daily died in the streets and highways; while whole families drowned themselves in the river. But these were the throws of nature, and not the rage of the elements for Seid Molah. This event happened in the year 690, and the loss of the Dirvesh was much regretted, for many believed him entirely innocent of the charge.

[*To be continued and concluded in our next.*]

VI. *The Land of the Muses : a Poem, in the Manner of Spenser.*
With Poems on several Occasions. By Hugh Downman, A. B.
 4to. Pr. 2s. 6d. Baldwin.

IN a preface to this poem, our author, sensible of the powerful objections to this mode of composition, endeavours to anticipate the attacks of criticism, by telling us, " himself does not approve of it." The objections to which he only alludes, we shall attempt to specify : nor shall we seem to trifle, when it is considered, that our remarks may be read by those, who, though guilty of the same error, have not yet received the same conviction.

In an age when every effort of genius and of learning has been exerted to polish and refine our language, it should seem, from the number of those who ambitiously write upon the model of Spenser's *Faery Queen*, that it was recommended to imitation by some peculiar excellence of style and manner, by which strength and elegance were at once attained. And indeed, were the fact to be admitted, their conduct is not altogether so absurd ; for of every writer the style and manner may be copied, as words will take any form. But surely it requires no uncommon penetration to perceive, that Spenser triumphs not by means of the graces of composition, but in the want of them ; that neither strength nor elegance are attained by the use of antiquated diction, which obscures his meaning ; or of elliptical construction, which renders it ungrammatical.

It has been long remarked of these defects in the language of Spenser's *Faery Queen*, that the cause is wholly to be ascribed to his unfortunate choice of measure : by the repetition of rhyme, he was forced upon exploded words ; and to the continuance of the stanza he was obliged to accommodate his construction. Nor should we have troubled our readers with the repetition of a remark, which was common even when Davenant wrote, did it not afford us an opportunity of expressing our surprise, that to the very inconvenience which should have warned succeeding writers, succeeding writers should willingly submit ; and, like the cur in the fable, esteem that which at once encumbers and disgraces, as a mark of honour and distinction.

Were we inclined to sport with the absurdity of others, we might expatiate with great mirth upon a *modern* poem with a glossary at its tail, for the purpose of explanation : or were we disposed to be solemn upon the occasion, we might observe how much the poet counteracts his own purpose, who checks the transport and damps the ardour of his reader, by forcing his attention from the connection of the story, the beauty of the
 imagery,

imagery, and the strength of the sentiment, to the investigation of obscure phraseology, or disentangling of intricate construction. But these considerations we must relinquish, to bestow a little attention upon the stanza.

In defence of this measure, little can be argued from Spenser's using it. When Spenser wrote, frequency of experiment had not directed our poets to the most proper measure; consequently our versification was resigned to uncertainty and caprice, and every writer would think himself at liberty to set up a model. Nothing more, therefore, can be inferred in favour of Spenser's stanza from his employment of it, than in favour of English hexameters, from the endeavours of his patron Sydney to adapt our syllables to Roman feet; as the attempt of either is to be imputed to ignorance of the measure most fitted to our language. But indeed so prevalent is authority, that had the successive rhyme been more known and more cultivated by the poets of Spenser's days, it is highly probable, that the united influence of his admired Chaucer, whom he considered as "the pure well-head of English undefil'd," and of the romantic Italians, whose vigorous imaginations were so congenial with his own, would have determined him to chose their mode of versification.

That the stanza of Spenser to an English ear is unmusical and tiresome, and that in using it he did not consider the nature of the English language, has been already shewn by a writer, whose meanest praise is the certainty of his critical decisions. But there are other objections, which, though less frequently urged, are not less important. Every measure in which the rhyme is not successive, necessarily leads into a copious and diffused expression: and hence the general agreement of our elegiac writers to adopt the *quatrain*, as constructed to give full scope to the flow of passion. But in other subjects, such as the Faery Queen, where much depends upon compression of the thought, this exuberance becomes vicious; and as all faults are aggravated in proportion to the necessity inducing them, the amplification will be greater in the stanza of nine lines than in that of four: many words will be lavished where few should be employed, and the strength of poetry weakened in diffusion. This is what speculation dictates, and the practice of Spenser in particular confirms.

Such are the intrinsic arguments against this mode of versification, the faultiness of which might with certainty be inferred from the general agreement of our best poets in rejecting it; an agreement so soon begun, that although the *stanza in general* was employed for many years after Spenser, yet this particular modification of it seems to have been reprobated even by those writers who immediately followed him, and upon whom his authority

thority must have had great influence, as they professed to acknowledge him for their master. Drayton, among the various methods of constructing the stanza, which he enumerates in the preface to his *Barons Wars*, makes no mention of that used in the *Faery Queen*; nor has he employed it in any of his historic legends. But if this can be observed of the writers so near the times of Spenser*, he is still less likely to have found imitators in the succeeding reign, when, after all other modes of versification had been tried, our poets began to bestow their attention upon the Couplet; which, though used before, had been used but sparingly, as supposed to be possessed of little dignity, and only adapted to short excursions. It was under the first Charles that Sandys shewed the writers of his time with what superior convenience and success this measure could be employed in works of length: and of the model he proposed, which at once freed the poet from the tyranny of the Stanza, and gratified the ear with more perfect harmony, the comparative excellence was too universally felt, not to be universally acknowledged. From these times therefore to those of Prior, we can almost with confidence say, it is in vain to look for any attempt either to revive or to imitate the stanza of Spenser: and even Prior in professing it, in his ode "on the glorious success of her majesty's arms 1706," professed only; for so sensible was he of its defects, and so desirous to avoid them, that he willingly hazarded the greater impropriety of writing in a measure wholly different from that of the *Faery Queen*.

It now remains to account for the many latter attempts to revive a mode of writing so faulty and so antiquated: and for this we only can account, from the tendency the generality of later writers have to be absurd. When all the natural means of engaging notice are exhausted, men are glad to exchange what is just for what is uncommon. The same spirit of ridiculous innovation, which, towards the decline of the Grecian literature, induced their writers to seek glory from needless difficulty, and construct poems in the forms of altars, wings, and axes, seems now busied in engaging ours to darken their meaning in obsolete words, and lengthen it out in obsolete stanzas.

Having now delivered our sentiments upon this subject, with that freedom which candour authorises and our plan dictates, we next proceed to enquire into the merits of the poem before us. And first, it is with pleasure we observe that it has what modern poetry is too frequently found to want, a beginning, a middle, and an end; an excellence which cannot be too much valued, however the ignorant may affect to despise the prescriptions of method, and the shackles of connection. Other beauties of writing

* Drayton lived in the reign of James I.

are of a fading nature. The lustre of polished diction is obscured in time, as the phrase is no longer elegant which is no longer understood. In time too, the period which is now musical, becomes dissonant and harsh; and the wit which now ravishes, forgotten with its anecdote: but of that composition whose merit consists in just connection and natural transition, though the parts may be affected, the whole will ever retain its power to please.

But to the regularity of the plan the execution is not answerable: the expression is too often feeble and prosaic; and of his lines, there frequently appears to be no use, but that they fill up the stanza. With the measure of Spenser, our author seems to have thought it necessary to adopt his imperfect versification. But surely Mr. Downman needs not to be informed, that the beauties of a poet are the objects of imitation, and not the defects: and that our ears will still be offended with rugged numbers, notwithstanding we are told, such was the versification of our forefathers. It would be unnecessary to croud our page with this writer's faulty attention to his master in this respect: we shall only instance in the concluding lines of his stanza; in which, with Spenser, he frequently pauses in the middle of a word, or upon a weak syllable, though nothing more effectually destroys the harmony of his verse.

That wibilon in Adonis' happy garden grew.

We mean not, however, to insinuate that our author has merely copied the defects of Spenser. On the contrary, we think he has caught much of that simple and pathetic strain, with which we are so delighted in the Faery Queen: and that he is not deficient in imagination, the following description of Fancy may evince.

XXIV.

Soon mought they now behold that *Maid divine*:

Upon a craggy cliff she took her stand,

Above her head spread a broad branching pine,

Which sent a dark shade round; on either hand

Down many a thousand yarde of rising land

From rock to rock a strong stream forc'd its way,

Which there was blent in one accoiled band;

She joyant stood over the foaming bay,

And bath'd her forehead in the floating dewy spray.

XXV.

When as the tread of stranger feet she heard,

Eftsoons her eyes she thitherwards enhaunc'd,

Which as the glitterand sun-beam bright appear'd,

And quicker than the quivering levin glaunc'd,

And

And strait toward them with light step advaunc'd;
 Her golden-tendrill'd locks down from her head
 Hung loosely way'ring as to them bechaunc'd,
 She never them confin'd in tye or brede,
 But they most comely seem'd when most dishevelled.

XXVI.

* In thin habiliment she was bedight,
 Of cunningly inwoven goss'mer twin'd,
 Most curious was that garment to the sight,
 And on the lap of the soft dalliaunt wind,
 Which it sustain'd, disported far behind;
 Its colour was of every various dye,
 Which in the glorious bow of heaven we find,
 And of every intermingled shade the eye
 Could ever ken, was there in vast complexity.'

Of the *Poems on several Occasions*, the chief part consists of Odes and Elegies. In his odes our author has not employed any of our established lyric measures, but has rather chosen, in imitation of certain moderns, to write with returns of the strophe and antistrophe; for which, perhaps, no reason can be given, except that the same returns are observed by Pindar. That no end of poetic harmony is answered by them, is plain from the single consideration, that no such end was proposed by Pindar himself. It is now well known, those changes in the measure merely had reference to the changes in the dancing with which the antient ode was accompanied. We acknowledge, however, that the adoption of this more sober plan, has contributed much to discontinue that monstrous species of composition, first introduced among us by Cowley, under the name of Pindaric odes. *Sed quid te exempla juvat spinis & pluribus una?* Why reject the rhapsodies of this writer and his imitators as irregular and wild, when this classic model can only pretend to uniform irregularity? since, of odes *thus* constructed, the stanzas may be of any length; composed of verses the most disproportionate, and of rhymes the most distant, provided the same disorder is observed in those that correspond.

By this conduct, we own, the poet may at once consult his ease, and appear learned: but how effectually it renders both his measure and his numbers unmusical and harsh, may appear from the first strophe of the first ode in this collection.

I. I.

' Sleep'st thou, fair maid,
 Æolian Virgin, sleep'st thou in the cave
 Of drowsy silence, all array'd
 In indolence supine?
 Does listless Morpheus wave
 His torpid-striking wand thy brows around,
 Damping thy faculties divine?
 Arise, fair maid, arise!
 Shake off the tardiness of dull delay;
 Quick bid the sacred lyre resound,
 Quick tune th' harmonious lay:
 'Tis Brunswic claims the verse, prepare
 Thine eagle-plumes, and light as air
 Sail through the azure-vaulted skies.'

Rhimes disposed in this straggling manner lose all effect, as the most attentive ear is not able to preserve the correspondence, by retaining the one sound until the return of the other. But if there is nothing to please in the disposition of the rhimes, there is much to disgust in the inequality of the verses. Our language is not susceptible of the mixt measures of Pindar and the antient lyrists. Such is the peculiar happiness of their numbers, that each verse is in itself harmonious; but with us, all harmony arises from the just proportion of one line to another, because the ear naturally expects a return of the rhyme upon an equal number of syllables. And accordingly upon inspection it will appear, that in our most perfect lyric measures, the corresponding lines are of the same length, and the rhimes at just and stated distances.

Were we further to examine these odes by the rules of those who "write dull receipts how poems are to be made," we might say they have not that "wild enthusiasm and rapturous transi-tion" which are thought to be indispensable ingredients of *lyric poetry*. But not to exact requisites from these pieces, which most modern attempts of the same nature are found to want, we could dispense being transported by them as *odes*, did they please us as poetic compositions. In this we are constrained to own they are defective: their expression is neither sufficiently polished nor sufficiently animated, and their versification is broken and uneven. This censure, however, must not be extended to all the odes equally; and to shew that our author was capable of writing in a superior strain, we gladly quote the following stanzas from his Address to the Lyric Muse.

' By

By force exil'd, ah! where
Did thy insulted steps repair!
Some island in the southern main,
Perhaps enjoy'd thy bounteous reign:
Or didst thou steer thy vagrant course
To Orellana's distant source?

There while in artlessness array'd,
The youth beholds his sun-burnt maid;
There while of every wish possesst,
He leans with fondness on her breast,
Thou seest them in the balmy grove,
And o'er their heads thy purple pinions move.

II. 2.

There too the heavenly Muse
Showers perchance her kindly dews,
While thus some Indian Horace sings,
As to his love he strikes the strings.
"Ah, when you praise my rival's charms,
His jetty neck and sable arms,
With passion swells my fervid breast,
With passion hard to be suppress'd
My senses float in terrors vain,
My blood retreats and comes again;
The tears steal down my cheeks, and say,
With what slow fires I totally decay."

In his elegies Mr. Downman is sometimes destitute of that ease which should speak the language of the heart.

But still my shorten'd breath fast went and came,
O'er my embarrass'd limbs a stiffness hung:
My heart throbb'd strong, and shook my lab'ring frame,
And fears, I know not how, un-nerv'd my tongue.' P. 75.

And sometimes his attempts to catch it have led him into expressions the most prosaic.

'She whether unobservant all the while,
Or else my strange confusion to relieve,
Indifferently talk'd with careless smile,
But I to what she said no heed could give.' Ibid.

This is not poetry, but prattling; not simplicity, but nakedness.

We shall conclude this account with desiring our young poet to beware of affectation, which is too often found to smother every feeling of taste, and silence every dictate of judgment. Of his tendency this way, were there no other marks, his attempts to revive the antiquated sonnet, would be convincing evidence. Upon these we shall only observe, that he could not hope to succeed where Milton failed; and that he might safely have concluded them to be disagreeable to our language, from their having been tried and rejected.

VII. *Annotations on the Psalms*. By James Merrick, M. A. late Fellow of Trinity College, Oxford. 4to. Pr. 10s. 6d. Newbery and Carnan,

THE Psalms, if considered merely as human compositions, deservedly claim our admiration. They are in general written with a noble spirit of poetry, and abound with sentiments and descriptions more beautiful and sublime than the highest and happiest flights of Pindar and Horace. But they are transmitted down to us under some particular disadvantages. The language in which they are written is only understood by a small number of learned men; the original is in many places evidently corrupted; and, as they were the productions of different persons in different ages, it is sometimes very difficult to discover the occasion on which they were composed, or the circumstances to which the authors allude. Translators and commentators have attempted to remove these difficulties; but many of them have only contributed to obscure and debase the genuine beauties of the sacred text. Mr. Merrick, however, is not of that number. His late poetical version * is perhaps the best that has appeared in any language; and the annotations which he now presents to the public are learned and judicious.

Besides his own remarks, he has given us a great number, which were communicated to him by the present bishop of Oxford, by a gentleman whose name is concealed, and by Dr. Kenicott. The notes for which he is indebted to these learned writers principally relate to the establishment of the Hebrew text; and contain many plausible conjectures, and ingenious remarks on that subject.

In the course of this work the emendations of bishop Hare, and Pere Houbigant, are particularly considered; and the expressions of the sacred writers illustrated by similar passages in the Greek and Roman classics.

* See Crit. Rev. Vol. XX. p. 208.

The following extract will shew the author's extensive erudition, and the industry with which he has compiled his annotations.

Psal. xxix. 9. *The voice of the Lord maketh the binds to calve, and discovereth the forests:* Dr Lowth, in a note on his 27th Prelection, has given a very different interpretation of the former part of the verse. He thinks the word *אילן* here capable of signifying an oak, and renders *אילן אילן* not *parturire facit cervas*, but *dolore afficit*, or *tremefacit*, *quercus*, observing at the same time that the form *Piel* does not necessarily restrain *אילן* to the signification of throes or pangs of labour. See Isaiah li. 9. referred to by this learned gentleman: accordingly, in his own poetical version of this psalm, exhibited in the same prelection, he translates the whole verse thus:

Sylva gemit: querceta laborant;

Densis nudantur nemora umbris.

My version, as it stood at first, expressed the same sense, without any mention of the *bind*. What Dr. Lowth observes with regard to *אילן* corresponds with the use of the Greek word *αἰνέειν* in Sophocles, who, though it properly relates to pangs of child-birth, applies it to pains in general.

Καὶ μὴν θύρατος, ὡς μὲν αἰνέειν.

Est ille quidem jam foris, adeo ut doleam.

Soph. *Aj.* v. 805.

See also Euripides, *Heraclid.* v. 644. And farther, the phrase *dolore afficit quercus* seems little, if at all, different from an expression used by Aratus in speaking of the harvest as injured by drought.

Ἐρχομένη θέρους χαίρει περιδείδε δ' αἰῶς

Ἀμπύ, μὴ οἱ κερὸς καὶ ἀχρυσίος ἔλθῃ

Ἀύχμα ἀνιθεῖς.

Arat. p. 141, ed. Oxon.

At the same time that these expressions, used by Heathen writers, seemed to favour the application of the psalmist's words to the oaks, (or rather perhaps to the *terebintus*; another kind of tree: see Celsius's *Hierobotanicon*, Vol. 1. p. 34. and J. D. Michaelis's *Recueil de Questions*, &c. Qu. 44.) I could not find any instance produced by Bochart (who, in his *Hierozyicon*, takes the *binds* to be meant by *אילן*.) of abortion occasioned in brutes by the terror of thunder or lightning: but the following passage in Plutarch so clearly asserts it, that I have chosen to adhere to the common rendering of the words in the text, (agreeably to Job xxxix 1.) *maketh the binds to calve*; I have how-

ever

ever taken the liberty, as a paraphrast, to retain the mention of the oaks *, as what (if **אֲרָזִים** does not really express them) may be included in the forests, which are said to be discovered or laid bare. The words of Plutarch relating to brutes casting their young through fear, (and that on account of thunder) are these: *Καὶ γὰρ τὰ θηρία διδάσκουσιν βροτῆς γινομένης οἱ ποιμένες εἰς ταῦτα συνθεῖν καὶ συνείναι· τὰ γὰρ σποράδην ἀπολεῖσθαι διὰ τὸν φόβον ἐκτιλῶσκει.* Plutarch, *Sympos.* 4. *Quæst.* 2. Pliny (as I have since learned from Geierus) mentions the same fact, *Tonitrus solitaria ovibus abortus inferunt: Remedium est congregare eas, ut cœtu juvantur.* Plin. *N. H.* 8. 47. Now, though the authority of Plutarch and of Pliny is perhaps to be resolved into that of Aristotle (who is cited by Harduin, in his notes on Pliny, as affirming that the shepherds, when it thunders, make their sheep stand close together, in order to lessen their fear and so to prevent abortion,) yet I see no sufficient reason for rejecting the testimony of so inquisitive a writer; who, while several thousands of men were employed by Alexander the Great in all the parts of Asia and Greece, (see *Plin. N. H.* 8. 16.) in assistance to his researches into nature, was not likely to be negligent in points so easy to be ascertained as the practice of shepherds with regard to their flocks. I am informed that cattle, with us, will discover great confusion in the time of a thunder-storm; and, as I am farther informed that ewes, when frightened and driven about by dogs, have cast their lambs, I think it possible that the case which here seems mentioned by the Psalmist might sometimes happen in England; were it not that, in this country, the ewes breed in the cold season of the year. But, as Aristotle, if I rightly remember, somewhere affirms that abortions are more frequent in southern than in colder climates, (perhaps from the same circumstance that occasions more easy births in those climates: see Ludolfus, *Comm. ad Hist. Ethiop.* p. 198. and Thevenot's Travels, part. 3. B. 1.) it is the more likely to happen in Judea; where lightnings are also, in all probability, the more terrifying as they are less frequent, according to the account given by Cotovicus in his very valuable Itinerary, p. 303. With regard to the East Indies, my ingenious correspondent, George Vansittart, has told me that he has seen a very remarkable instance produced by Bochart (who, in his Hieroglyphicon, takes the word to be a reference to the widow of Sodom) of a woman who, after having been married for many years, and having borne several children, was at length delivered of a child which was born dead, and which was found to be a female. This is a very remarkable instance, and it is very probable that the same thing may happen in other parts of the world. I have chosen to adhere to the text, as it is the most literal and the most expressive of the Psalmist's meaning. I have how-

** Ost' his stroke the wood invades:
Widow'd of their leafy shades
Mightiest oaks its fury know;
While the pregnant bind her thro'
Instant feels, and on the earth
Trembling drops its unfinish'd birth,*

Esq; writes to me thus: "I have not been able to meet with any person who ever knew or heard of any instance of abortion occasioned in this country by the violence of thunder and lightning, nor do I think it probable, that it ever happens. Such weather is so frequent here that it is almost totally disregarded. I never remember to have seen much apprehension shewn either by man or beast at the most dazzling flashes, or the loudest peals."

We entirely agree with Mr. Merrick in the explication of this passage: for we find no instance in which אֵילֹת signifies oaks. In Isa. i. 29. the plural is אֵילִים not אֵילֹת. Compare this place with Job xxxix. 1. We do not however apprehend that it is at all necessary to enquire whether any person ever knew or heard of an instance of abortion occasioned by thunder, in the East: this expression is justifiable in a poetic sense, and that is sufficient.

The imprecations in the sixth psalm have given great offence to many serious readers; but our learned friend, the late Dr. Sykes, in the introduction to his paraphrase and notes on the epistle to the Hebrews, has attempted to obviate all exceptions by the following explication.

"This psalm, says he, clearly contains the curses of David's enemies upon David. For the curses are not against many, but one person only: and besides, both in the beginning and end of the psalm, David complains of the dreadful things spoken against him by others.—*The mouth of the ungodly, the mouth of the deceitful, is opened upon me: they have spoken against me with false tongues; they have compassed me about with words of hatred.* And, after reciting the imprecations of his enemies, he adds—*though THEY CURSE, yet bless thou.* Perhaps it may be still objected; that David seems to make these curses his own, by saying in vers. 19.—*Let it thus happen from the Lord unto mine enemies.* But, as there is no word here expressive of a wish in the Hebrew; perhaps the words should be rendered—*This is the behaviour of mine adversaries, with respect to (or with) Jehovah.* The compound particle מֵאֵם is rendered *on the behalf of*, in Exod. xxvii. 21. But if it be thought preferable to render the words, *This is the behaviour of mine adversaries (or of those who accuse me) before Jehovah*; מֵאֵם is rendered ἐν ὀνόματι, in Lev. xxiv. 8."

On this interpretation Mr. Merrick makes these remarks:

"The transition from the plural number to the singular in the sixth verse (*set thou over him, instead of them or each of them,*) resembles that of Job xxvii. 14. *If his children, &c.* that is, if *their* children, &c. for *oppressors*, in the plural, is the next antecedent. It is not therefore clear to me, that the curses are here confined to one person only. As to the words which

follow

follow the imprecations, though they curse, yet bless Thou, they may well be accounted for, if not from vers. 3. They compassed me about with words of hatred, yet from vers. 17, 18. As he loved cursing? &c. Dr. Kennicott has, since the publication of his learned work, favoured me with a translation of this whole psalm, in which the 20th verse is rendered thus: *This behaviour of mine originates from the Lord; and of those that speak evil against my soul.* In support of this interpretation he quotes 2 Sam. xvi. 10. 11. where David says of Shimei; *Let him curse, because the Lord hath said unto him, Curse David.* And, *Let him curse, for the Lord hath bidden him.* But since the psalmist's words may well be translated (as by Mr. Mudge) *This shall be the recompense from the Lord of my adversaries, &c.* and, so translated, very naturally connect with all that goes before, they afford at least equal support to the common interpretation of the psalm; in confirmation of which the two following reasons may also be urged: first, that there is some difficulty in supposing the inspired author of the psalm to have distinctly repeated the impious speeches of his enemies through almost half the extent of so long a composition: and, secondly, that it seems yet more difficult to imagine, that any part of such impious speeches should be quoted by an apostle as a prophetic portion of scripture. In this light the words *let another take his office* (vers. 8.) seem represented by St. Peter, Acts i. when he says; *ἄνδρες ἀδελφοί, ἴδετε πληρωθῆναι τὴν γραφὴν ταύτην, ἣν ἐποίησε τὸ Πνεῦμα τὸ ἅγιον διὰ στόματος Δαβὶδ, περὶ Ἰσάκ τοῦ γενόμενου ἀδελφοῦ ταῖς συλλαβαῖς τοῦ Ἰησοῦ. — Γέγραπται γὰρ ἐν βιβλίῳ ψαλμῶν. Γενθήτω ἡ ἑπαυλὶς αὐτῷ ἱησοῦς, καὶ μὴ ἔσῃ ὁ κατατομῶν ἐν αὐτῷ. Καὶ τὴν ἐπισκοπὴν αὐτῷ λάβοι ἕτερος.* vers. 16. 20. Let me farther observe that the verbs of the imperative mood, *γενθήτω* and *ἔσῃ*, in the former part of St. Peter's quotation, (which is taken from the 69th psalm,) and *λάβοι*, of the optative, in the latter, are very unfavourable to their opinion, who would render the forms of imprecation, which occur in the psalms, in the future tense, as predictions only of the judgments to be inflicted on the sinner: the offence, which that opinion aims at removing, may, I hope, be sufficiently obviated by the following considerations; that when a Being of infinite wisdom and mercy wills the infliction of any punishment, as absolutely necessary to the vindication of his honour, it is our duty to will it also. When we pray that the will of God may be done in earth as it is in heaven, we must be understood to pray that every event which can contribute to his glory may take place; and consequently, that all his acts, whether of mercy or of justice, may have their full effect: our prayer then must comprehend every future instance of vengeance which God shall determine to exercise; and, could we know with certainty on

what persons his vengeance will fall, our petition that the Divine will may be done must still be continued without reserve or limitation, and must therefore, by implication at least, extend to their punishment. I see therefore no inconvenience in supposing an inspired writer, at the same time that he foretells the punishments which God has absolutely determined to inflict on any particular persons, to have been directed to express his own desire (a desire which it was his duty to entertain) that the measures which God sees necessary to the support of his laws may be accomplished.*

It may be observed, that the psalmist frequently prays for the destruction of his enemies. *Let them, says he, be confounded that seek after my soul; let the angel of the Lord persecute them; let death come hastily upon them; and let them go down quickly into hell; consume them in thy wrath; consume them, that they may perish; pour out thine indignation upon them; and let thy wrathful displeasure take hold of them, &c.*

These expressions occur where Dr Sykes's hypothesis cannot be admitted; we are therefore inclined to think, that it is rather ingenious than solid. But whether Mr Merrick's observations are, or are not, a sufficient vindication of the psalmist, we leave the discerning reader to determine.

We should extend this article with pleasure, were we not sensible, that extracts from a work of this nature can only be agreeable to those who have a taste for verbal criticism, and Hebrew literature: and to such persons we recommend the perusal of this volume.

VIII. *Festive Notes on the History and Adventures of the Renowned Don Quixote.* First published by Edmund Gayton, Esq; in the Year 1654. Revised, with Corrections, Alterations, and Additions; and adapted to the modern Translations of that celebrated Work. To which is added, a copious Index. By the Editor. 12mo. Pr. 3s. F. Newbery.

THE Editor of this performance says, that the author was Edmund Gayton, Esq; and that it was published in the year 1654. He has likewise in his preface transcribed two passages, in which he thinks he has improved his original. That our reader may be able to form some idea of the comparative merits of the author and the editor, we shall present him with those meliorated passages, after informing him that the text is supposed to be from the work of Cervantes.

* Text. *There lately lived one of those country gentlemen, who adorn their halls with a rusty lance, and worm-eaten target.*

* This

This description of his house is in short, the very same with an ancient Justice of the Peace his hall, a very dangerous armory to be toucht; like Paul's scaffolds, monumentally standing, because none dare take them down.

The note, as it stands in the present edition, is as follows:

This description agrees with the custom of decorating halls in ancient mansion-houses in this country, some centuries ago, where the armour of our valiant ancestors made a most terrific and tremendous appearance, and inspired the rising generation with a love and esteem for deeds of heroism; at the same time that it commanded respect from ignorant and vulgar minds, who considered it as a kind of witchcraft, and dangerous even to be toucht; like the scaffolds on the ancient church of St. Paul, which were left for a long time monumentally standing before any one would venture to take them down.

Text.

He sold many good acres of terra-firma to purchase books of knight errantry.

We have a proverbe, (but the Spaniards have two for one) That a foole and his money are soone parted; it seemes our knight (pardon the application) made his lands errant before himselfe, and dub'd his acres first, so that what he did afterwards was but in pursuance of his lands that went before, and so made himselfe a wise-acres. Laugh not too soon at our Spaniard, unlesse you can acquit yourselves, countrymen, of as great a folly. Are not books of this kind as well bought as those of the philosophers stone? And pray what difference in the price? How much good gold hath been fired, out of whose ashes yet the young phoenix never rose? What did Banckes spend in coales, do you thinke! How much terra was Damnata? How many lordships sold? Besides the inestimable losse of time and braines, to purchase this empty name, and sound the philosophers stone? There is not, of all that expencefull madnesse, so much left for profit or recreation, as the history of that Quixo-philosophy, or philosophers, unlesse what is most admirably satyriz'd by our father Ben (of eternall memory) in his play of the Alchymist:

Spectatum admissi risum teneatis amici?

Which would move laughter most, our don's encountring his wind-mill, or his lordship at the furnace? Being *Subile, Face, Lungs*, and all: bestow a brace of tassled caps upon them both, and so exeant.

The alteration of this note is as follows:

So

‘ So he made his lands errant before himself, and dubbed his acres first; what he did afterwards was in pursuance of his lands, which went before, hoping by these means to make himself a wise-acre. However, let not the English reader laugh at the Spaniard: The don’s passion for knight-errantry, was not more ridiculous than our countrymen’s infatuation with the bubble of alchymy. If Quixote sold his lands to purchase books of chivalry, we have sold our estates, and beggared posterity, in our fruitless researches after the philosophers stone. What quantities of gold have been fired? out of whose ashes the young phoenix never yet took her flight! And here, I cannot avoid remarking, that though no author ever excelled the inimitable satire of Cervantes, on the madness and folly of his countrymen, in their absurd passion for knight-errantry, yet, I think it will be acknowledged, that the celebrated Ben Johnson, with equal merit, and equal success, finely ridiculed and exposed the folly and roguery of the pretenders to alchymy in his days: Nor do I know which is most laughable, Don Quixote’s encountering the wind-mill, or Sir Epicure Mammon’s credulity and pleasureable enjoyment of the lies imposed on him by Subtle and Face.’

We are in great doubt whether verbosity can be considered as an improvement; or whether the first note itself, either in its original or meliorated state, was worth transcribing. As to the second note, we clearly think that it has rather been disfigured than improved by the editor’s alteration; and yet he says, that the above quotations are by far the best in the whole work, the character of which he takes care to give us in the same preface. ‘ The reader (says he) may probably expect, that these notes are critical, and tend either to censure or elucidate the celebrated history of Don Quixote. Should this be the case, his expectation will be disappointed; for they are principally nothing more than entertaining and witty remarks on various passages and incidents in that history, frequently illustrated by laughable stories, similar to those incidents.’

We must, in justice to the editor, acknowledge this to be a very fair account of his publication. Mr. Gayton appears to have been a great punster, and to have been well furnished with common-place stories. His jokes are sometimes low, but his editor thinks that they bear strong marks of originality; and he confesses that they are sometimes indelicate, not to say indecent, and hopes that the reader will find he has carefully cleansed the Augean stable. After all, as we never had the happiness of seeing the original publication, we cannot pronounce any thing positively as to the editor’s fidelity; but some anachronisms

anachronisms make us question it. Mention is made more than once of the Royal Society, and the Philosophical Transactions, neither of which had any existence in 1654; and even Sally Salisbury, a noted courtesan in the reign of George the first, is coupled with Jane Shore. Mr. Holland the player is introduced in the part of Bajazet in Tamerlane, and Pyrrhus in the Distrest Mother; nor are Elizabeth Canning nor the Cock-lane Ghost forgot.

Upon the whole, though we know not what to make of this publication, yet there is a species of readers who may be entertained with the variety of puns, connundrums, jokes and anecdotes which it contains.

IX. *The Visiting Day. A Novel. 2 Vols. 12mo. Pr. 6s. Lowndes.*

THIS novel begins with its catastrophe, or rather, it begins where it ought to end. Miss Southern, a young lady of beauty and sensibility, is through want of fortune and friends thrown, in some measure, upon the hospitality of one Mrs. Derby, whose character is well drawn. She is one of those female mortals who insult distress while they seem to relieve it, make a parade of every act of beneficence which a generous mind would conceal, and are perpetually repeating, "How I pity the poor wretches!—I really have too much sensibility!—I feel too much for others, ever to be happy!" While poor miss Southern is attending in the character of a toad-eater, and obliged to put up with every gibe and insult of this ostentatious dame, the following scene happens. The reader need not be informed that miss Southern speaks in her own person.

"When the parties were forming, my assistance was found necessary.—I was desired—or rather ordered—to make one, and accordingly took my seat.—I was attentive—not from any pleasure I have in the game—for cards are, of all things, my aversion; but I looked upon it as my duty, lest others should suffer by my negligence.—Just as one of the ladies and I were on the point of winning a vole, and her every faculty engrossed by that delightful hope, enters a servant, and approaching me with unaccustomed respect—"A letter for your ladyship,"—bowing—"the man waits below."—"For me!"—and down dropt the cards.—"Fiddle-fadle!" cried my partner, "What has she to do with letters now?"—"I hope at least you will not be so rude as to read it."—

"Your

"Your ladyship!" cried another, laughing; "did you mind how cordially she took the compliment?"

"If you, Madam," said the man, looking at me, "are lady Somerville, as I was just now informed, I have made no mistake."

"Lady Somerville!" exclaimed I, starting up. "Good heavens! what do I hear! Give me the letter—it is indeed for me. My God! what can this mean?"

I looked at the direction—well did I know the dear hand—with trembling emotion I opened it:—Oh, my friend, judge of my transports, on reading the delightful contents—but I forgot, all this is a mystery to you—have patience! you shall now know every event of my past life.

Let me lead to that relation.—Mrs. Derby had cut out—seeing me read the letter, amazed at my rudeness, came to chide me for it—but I was no longer in a condition to profit by her rebuke. Surprise and joy overcame my senses; and I sunk back in my chair, almost fainting.—One of the ladies condescended to apply her salts—I recovered.

"This is a very unaccountable behaviour of yours," said Mrs. Derby; "I am quite ashamed of you—see what trouble and confusion you have caused. If you found yourself ill, why did you not retire?—I did not think you could have so far forgot yourself; but I shall know better another time how to treat people of your rank.—I beg your pardon, ladies, this is pretty entertainment for you!"

"You say, madam," returned I, a little disdainfully, "you shall for the future know better how to treat people of my rank!—I hope you will; for, upon my word, hitherto it has not been quite so polite, as might have been expected from one who pretends to good breeding.—It is true, you were ignorant of my quality—but a person of true generosity would treat every one they converse with, with affability and good manners.—However, I shall no longer be subject to mortifying insults—that letter, madam, is from my husband," presenting it to her, "you are at liberty to read it."

She coloured—"Your husband! Why, is it possible you should be married?"—

"Possible!" repeated I, smiling. "Every one does not estimate my worth by your judgment—Lord Somerville disdains not to call me his: for some time, it was necessary to conceal our marriage—but I am now at liberty to divulge the secret—You will find, madam, by his letter," pursued I, "that I may soon expect him at D—."

How the company stared!—for by this time they were all gathered round me.—The servant was still in the room.

"Who

"Who brought this letter?" said I. "His lordship's gentleman, my lady," with a low bow; "he waits to speak with your ladyship."

I arose.—"If agreeable to you," said Mrs. Derby, stammering, and in great confusion, "I'll order him to be called up."

"If you please, madam," was my answer.

The above scene is well drawn, because it is painted from life. Miss Southern going home, overwhelms her mother with the news of her good fortune; and our heroine takes occasion to inform her correspondent, the lively Sophy Westbrook, in what manner his lordship and she became acquainted; which was by the vulgar accident of his lordship's breaking his arm by a fall from his horse, and being carried into the house of one Mrs. Ballaston, with whom Miss Southern then lived.

A courtship, a trip to Scotland, and a marriage follow of course; but the bridegroom's father cannot be reconciled to the match, for which reason it is kept a secret. He offers her any terms if she would disown her marriage, as his son was not of age; but all was to no purpose. Mean while she was brought to bed of a daughter, while her husband was obliged to go to Paris. His father fell ill, relented, called for his son, and in his last breath besought him to make a tender and indulgent husband to our heroine.

After a great deal of small-talk and eternal panegyrics upon the two fair correspondents, written by themselves on pretence of what was said to them by others, (the most nauseous circumstance in modern novels) a miss Wallgrove, a woman of great beauty and fortune, is introduced, who entices Somerville from his spouse's arms into France, or some other foreign country, no matter which. Our heroine, his wife, is left in a most dreadful situation by his elopement, especially after he had consented to marry his mistress (as he was under age at the time of his first marriage); and she is in danger of being reduced to her primitive nothing, when Miss Wallgrove's lightness and infidelity opening his eyes, he returns to England, and after some management by the friends of both parties, he throws himself at the feet of his wife, and a perfect reconciliation ensues.

We shall not trouble the reader with the chit-chat, little incidents and underplots of this publication. It is sufficient to say, that the character of the heroine is tolerably well supported, and that a reader of a contemplative turn for courtship and intrigue may read it in a hot summer's day with the same benefit to his mind, that he enjoys in his person by a glass of lemonade after walking, or a nugen while he is dancing.

X. *The Adventures of Miss Beverly. Interspersed with genuine Memoirs of a Northern Lady. 2 Vols. 12mo. Pr. 6s. Bladon.*

THIS publication is evidently fabricated in the cave of Poverty; for though the stile indicates some talents for writing, yet the execution is so miserable, that nothing but the necessity of the author's writing *something* could have produced it. The story of this same Miss Beverly is filled not only with improbabilities, but impossibilities; for though she is one of the most abandoned wretches that ever disgraced human nature, she has *presentiments* either from dreams or visions of the chief events of her life.

We should, as usual, give our readers an analysis of Miss Beverly's history; but it resembles the separate parts of a poly-pus; for though each crawls about, they cannot be reduced to a whole. No order, no consistency is observed. The adventures are detached from each other, the grossest anachronisms and misnomers are introduced, and as uninteresting a group of figures is presented to our eyes, as perhaps ever came from the press.

In order to eke out this publication into two volumes, the author pretends to be a champion for Mr. Douglas, who claims the estate of the late Duke of Douglas; but so inconsistent is Miss Beverly with herself, that she represents the cause of that young gentleman in a light which is for him equally unfair and unfavourable. The most tolerable part of the composition, and even that is very despicable, is her account of the state of the French music and drama, and the fantastical characters of the French ladies and authors. She is so extravagant, that she enlists Mr. Voltaire in the number of her admirers; and perhaps the reader may find some entertainment in the following quotation, though it is certain that the writer, from the description she gives of Voltaire's person, never had seen him.

'A few days after I happened to go with a lady of my acquaintance to the French comedy, to see the tragedy of Merope. We happened to sit in the seconde loge; and no sooner had we taken our places, but the tall meagre personage, whom I had before met so often, and who happened to be seated next me, accosted me with the greatest politeness imaginable. As there was something very particular in the air and appearance of this person, I shall here describe him. In stature he was tall, but he appeared taller than he really was, as he was so extremely thin that a puff of wind was almost sufficient to throw

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him

him down: there was something extremely comic and grotesque in his cast of features, and his countenance would have displeased by its ugliness, had it not been for the sharpness and penetrating vivacity of his eyes, which seemed to be emblematical of his genius. He looked extremely old and emaciated, but I understood afterwards, that he was not so old as he looked; but that this was owing to his intense application to study. When he entered into conversation with me, I could not but admire his lively wit, and the fallies of genius which seemed to come from him naturally. His discourse first turned upon the characters of the several persons whom we had seen at the countess D'Albigrac's Hotel. He began by dissecting Rousseau. "That comical mortal, said he, who harangued so much in favour of the simplicity of pure nature, is a composition of oddities and contradictions. He is remarkable for maintaining paradoxes, and supporting, with all the force of eloquence, positions so absurd, that every rational man must reject them as soon as ever he hears them proposed. His father, who was a citizen of Geneva, kept a music-shop there. He was at great expence to give his son a learned education, which indeed was not thrown away, as Rousseau has given several proofs of his being an exalted genius; but these are all sunk and obscured by the affectation and singularity of his character. He professes to hold the public in such contempt, that he has often declared that his ambition was to be hissed.

His whimsical singularity of character was never more conspicuous than at the time of the controversy concerning the French and Italian music: it was occasioned by the arrival of a company of Italian strollers that were sent for from Italy by the director of the opera, who finding his theatre deserted by the public, thought that the bait of novelty would have powerful charms for the French, who from a natural levity run after every thing new, whether good or bad. The success answered his expectation; the Italians, who played twice a week, never failed to draw numerous audiences, whilst the singers of the French opera performed every night to empty benches.

This piqued some of our countrymen, who think patriotism consists in extolling the genius of their own nation, and depreciating the people of all other countries as Barbarians, the party-spirit grew stronger every day, and its influence drew crowds to the French opera, which would have fallen, no doubt, if it had had no other support but its own merit.

About this time Rousseau's *Devin du Village* was performed with unparalleled success; and this greatly contributed to counterbalance

counterbalance the reputation of the Italians, whose music was every day gaining new partisans amongst the French: upon this occasion a controversy was set on foot concerning the comparative merits of the music of both nations, and managed with as much warmth as if the interest of church or state was concerned. Rousseau at this juncture pursued a conduct which appeared to be diametrically opposite to his interest; but this heteroclitic genius was in all his actions influenced by motives different from those that actuate other people: he warmly espoused the cause of the Italian music, and his zeal even carried him so far, that he often headed a party of Italianists, and joined with them in hissing his own opera.

Not contented with running down the French music in all the coffee-houses of Paris, he published a most virulent invective against it; whereupon the director of the opera deprived him of the freedom of the house, which, as an author, he was before entitled to. His invectives made him so odious, that he was more than once knocked down in the streets by ruffians hired by the partisans of the opera; and durst not so much as venture into a coffee-house, or any place of public resort, without being accompanied by a musqueteer of his acquaintance, who was ready to take his part in case any one insulted him.

Such persecutions as these would have appeared to a rational man in the light of misfortunes; but the vanity of Rousseau's heart made him secretly rejoice in them, as they, in his opinion, proved his importance, and seemed to render his claim to the title of Great Man indisputable. He once wrote a short piece of two acts, entitled Hippolitus, or The Lover of Himself; he did not own it till it was damned, and then he went to Procope's coffee-house, and declared before all the company, which there consists of critics, persons of taste, and pretenders to taste, and declared that he was the author of the piece which had just then been damned; that he wrote on purpose to be damned; and that if his piece had met with the approbation of the public, he would never have owned it. This rhodomontade was looked upon by many as a proof of his exalted genius; for such is the whimsical and capricious temper of the French, that the oddest and most extravagant characters are generally the most admired by them. But these affected singularities, which have caused people of no discernment, of whom a great majority of the public is composed, to look upon him in the light of an extraordinary genius, prove him to be actuated by a vanity which must render him contemptible to all persons of understanding.

‘ The formal personage who harangued so learnedly against the existence of a Deity, is the celebrated Diderot : no one can deny him to be a man of profound erudition, and some genius : but by adopting the absurd system of atheism, he forfeits all title to the reputation of a true philosopher. This is, however, known only to those who converse with him, for in his writings he affects to believe what he denies in his discourse, in order to save appearances, and escape public censure.

‘ The little dramatic author still writes on in spite of common sense, though all the pieces he ever offered to the stage were damned ; his last new tragedy was so ill received by the public, that after the first act was over, all the gentlemen in the pit turned their backs to the stage, and conversed just as if they had been in a coffee-house, without taking any further notice of the play.

‘ The alchymist is a downright madman ; he was formerly chymist to the duke of Orleans, and worked in his laboratory ; he has since been the ruin of several who were mad enough to spend vast sums in search of the philosopher’s stone, by which they impoverished themselves and their families.”

Upon the whole, Miss Beverly is a mere French gossip. In love she is insensible, in morals abandoned. She is wicked by constitution, and a strumpet through principle ; yet none of her adventures are applicable even to those modes of life which belong to the infamous profession she embraces and owns. To crown the absurdities of her history, she is miraculously rewarded, by obtaining a generous husband and a large fortune.

XI. *The Administration of the Colonies. (The fourth Edition.) Wherein their Rights and Constitution are discussed and stated. By Thomas Pownal, late Governor and Commander in Chief of his Majesty’s Provinces, Massachusetts-Bay and South-Carolina, and Lieutenant-Governor of New-Jersey. 8vo. Pr. 5s. Walter.*

MANY great and important revolutions and alterations have taken place in the British colonies of North America since the first publication of this performance (see vol. xvii. p. 281) ; and the author has seen his proposal of a new secretaryship for that department virtually carried into execution. We shall not resume any of his observations, which we have already quoted or animadverted upon, but confine ourselves here to the new matter presented in the edition before us. The first is a proposal for sending a new commissioner, or rather a superintendant-general to America, in order to fix the basis of an established,

blished, permanent, and effective system of government for the mother-country in the colonies.

‘ To obtain this with truth and certainty, and to engage the colonists to co-operate in this view with that confidence which a free people must have, if they co-operate at all . . . government would send out to America, some very considerable person, under commission and instructions, to hear and examine on the spot the state of things there, and by such proper representations and assistance as can nowhere be had but upon the spot, and from the people themselves, to form such authentic matter of information for the king in council, as may become the solid basis of real government, established by the principles of real liberty.

‘ To such considerable person, and to such commission only, would the colonists give their confidence: they would know that there was no spirit of party or faction, that there could be no job. . . . They would be convinced that the government was in earnest, and meant to act fairly and honourably with them. They would meet such person in the abundance of their loyalty, with dispositions of real business in their temper, and with the spirit of real union in their hearts.

‘ What commission could be more honourable and glorious, even to the highest character, than that of acting for the rights and liberties of a whole people, so as to be the means of establishing those rights and liberties, by an adequate system of freedom and government, extended to the whole? What can be more suited to the most elevated character, than to be the great reconciler between the mother-country and her colonies, mis-represented to, and mis-informed of each other?’

Here Mr. Pownall acts the part of godfather and godmother for the colonists, and promises and vows in their name, that they will meet such a person with the spirit of real union in their hearts. A few lines after the above quotation he acts a similar part, but in a reverse direction, by foreseeing and foretelling that this salutary proposal never will take place; that it has been already rejected; and that there *never will* be any systematical union of government between the mother-country and the colonies. The latter, he thinks, will for some time belong to some faction here, and be the tool of it, until they become powerful enough to hold a party for themselves. — Has not that already happened?

Mr. Pownall thinks that government should give the superintendant he mentions ‘ a council to assist him, under a commission and instructions, to call a congress of commissioners from the several colonies. — He should have power and be instructed to call to his aid and assistance, the governors, or any other his Majesty’s servants, as occasion should require.

‘ By the representations and assistance of this congress and these persons, he should inquire into the actual state of the crown’s authority, as capable of being executed by the king, and by his governor, and other the immediate executors of the power of the crown.

‘ He should inquire into the extent of the exercise and claim of the legislative powers, and examine dispassionately and without prejudice on what grounds of necessity or expediency any precedents which stretch beyond perhaps the strict line of the commissions or charters, are founded.

‘ He should enquire into the state of their laws, as to their conformity to the laws of Great-Britain, and examine the real state of the facts or business which may have made any deviation necessary or not.

‘ He should examine into the powers and practice of their courts of judicature; whether, on one hand, they have not extended their authority beyond their due powers; or whether, on the other hand, they have not been restrained by instructions, or by the acts of the colony legislatures, within bounds too narrowly circumscribed to answer the ends for which such courts are erected.

‘ He should, which can only be known upon the spot, inquire into and examine the actual state of their commerce, that where it deviates unnecessarily from the laws of trade, it may be restrained by proper regulations . . . or where the laws of trade are found to be inconsistent with the interest of a commercial country having colonies which have arisen from, and depend upon trade, a revision may be made of those laws, so as that the system of our laws may be made conform to the system of our commerce, and not destructive of it.

‘ Under all these various heads, he may hear all the grievances which the officers of the crown, or the people, complain of, in order to form a just and actual representation for the king in council.

‘ He should inquire into the state of the king’s revenues, his lands, his naval stores; and he should review the state of the military service, the forts, garrisons and forces. . . . With the assistance of proper commissioners from the provinces and colonies concerned, he should settle the several disputes of the colonies amongst themselves, particularly as to their boundary lines. He should also inquire into all fraudulent grants.

‘ All these matters duly examined and inquired into, a report of the whole business should be drawn up, and being authenticated by the original documents, should be laid before the king in council: those points which were of the special department of any of the boards or offices under government, would

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be referred from thence to those respective offices, for them to report their opinion upon the matter. . . And when the whole, both of matter and of opinion, was by the most authentic representations, and by the best advice, thus drawn together, the king in council would be enabled to form, and by and with the advice and authority of parliament to establish, the only system of government and commercial laws, which would form Great-Britain and her colonies into a one united commercial dominion.'

Mr. Pownall is of opinion, that were this measure adopted, the colonies must depend upon Great Britain as their center; but that 'they must be guarded by this union, against having or forming any principle of coherence with each other, above that whereby they cohere to this center, this first mover.' Thus we are presented with a plan of political gravitation, of action and re-action, upon Newtonian principles. Though it would be the highest presumption in us to pretend to talk experimentally upon colonial affairs, of which we have formerly observed our author is certainly an excellent judge; yet we think there are certain principles of government, and even colonization, which any man of common sense may judge of, though without experience in the subject.—In the first place, we are no friends to systems, especially in trade: they are calculated for arbitrary governments, and even there they seldom succeed. If we look into the history of the French dominions in America, we shall find that the establishing and pursuing commercial and governmental systems, cost the French crown and people ten times more money than their colonies ever brought them in; and there is some reason for believing, that the wisest part of the French nation was glad to get rid of them, after they saw an end of all their endeavours to enlarge their commerce at the expence of Great-Britain.

In the next place, we cannot help thinking that if, as Mr. Pownall intimates, government has already rejected his plan of superintendency, it did wisely. The trust is too great to be vested in any one man, *be he who he will*, considering the disposition of our colonies since the late peace; and the more popular, the more beloved, and the more trusty such a superintendant would be in America, the greater would be the danger,

As to the proposal of a congress of the colonies, was not such a proposal carried into execution? Was it attended with any beneficial consequences to Great Britain? Did it not serve to make the colonists feel, perhaps over-rate, their own weight and importance; and are not both they and their mother-country smarting under the effects of their conduct? In short, we may reverse the observation which Mr. Pope makes upon Providence, when we apply it to commerce; for the latter

Acts not by general, but by partial laws.

But do not the declarations which our colonists have made, have not their proceedings destroyed all the promises and vows which Mr. Pownall has made in their name? For an answer to this, let us refer to their own gazettes, their letters, their avowed principles, and the minutes of their assemblies. Whoever looks into them may easily perceive, that we must consult the cant dictionary for the meaning of their professions of subordination, duty, loyalty, affection, and the like. Has not their mother-country been too long amused with expressions that contain the very reverse meaning of their original significations?

The next new matter to be found in this edition, is an examination of the rights and constitutions of the colonies, particularly with regard to the question about taxing.

The distinction between legislation and taxation is a new question, and is only become important since the mother-country, at the expence of above thirty millions of her own money, has removed the fear of the French from before the eyes of our colonists. To prove that there is no difference in their respective operations, and that taxation is a branch of legislation, though legislation is none of taxation, we need only appeal to the statute of Geo. III. c. 12. which is quoted by Mr Pownall himself. All the doubts and difficulties he has raised with regard to the impropriety and injustice of the Americans being taxed by the British legislature, must absolutely vanish before facts. The principle laid down by the Americans of their not being represented in parliament, is ridiculous, and foreign to the fundamentals of our constitution, which have no knowledge of any distinct power the commons have to impose taxes. Our author will perhaps be puzzled to find any one exercise of Great Britain's legislative superiority over the Americans, and carried into an act of parliament, that may not immediately or ultimately be resolved into a mode of taxation; and the very same power that is able to dispute the mode, may oppose the principle.——In short, we cannot help saying that he has totally mistaken the reasons why the mother-country has always thought herself entitled to tax her colonies:—*altis radicibus hærent.*——They are fixed in the fundamentals of government, which existed long before a house of commons, in its present shape at least, had a being in England. Our limits will not permit us to enlarge upon this subject, otherwise it would be easy to prove, that if England contains six millions of people, above five millions and a half of them have no representative in parliament; that, when compared to the Americans, they are trebly taxed; and therefore they have three times more reason to complain.

Among the other additions to this edition, our author has inserted the copy of a supplication exhibited to king Henry VI. by the inhabitants of the county palatine of Chester, in the year 1450; with the king's answer. One of the allegations of this petition is, "The most victorious king William the Conqueror, your most noble progenitor, gave the same county to Hugh Loup his nephew, to hold as freely to him, and his heirs by his sword; as the same king should hold all England by the crown." Mr. Pownall seems to think that the situation of the county palatine of Chester is similar to that of the Americans at present, and that they are entitled to the same relief. We are afraid that there is no resemblance between the two cases. The grant from William the Conqueror was, respecting the English laws, illegal and arbitrary, and therefore void of itself. Perhaps later grants may come under the same predicament; but our author ought to observe, that Hugh Loup and his followers owed no native allegiance to William the Conqueror. This is a hint which may be pursued to an inconvenient length, and therefore we shall here dismiss it.

And here, says Mr. Pownall, we may venture to affirm, that if the colonies were to be deemed without the realm, not parts or parcels of it, not annexed to the crown of England, though the demesnes of the king; and if the colonists by these means ceased to be subjects of the realm, and the parliament had no right or jurisdiction to make laws about them; if the government of them resided in the king, only as *their* sovereign, *dum rex ei præsit, ut caput istius populi, non ut caput alterius populi*, they were certainly a people *sui juris*—*nam imperium quod in rege est ut in capite, in populo manet ut in toto, cujus pars est caput*, having an undoubted claim, by the nature of their liberties, to a participation in legislature, had an undoubted right, when formed into a state of government, to have a representative legislature established, as part of their government; and therefore when so formed, being a body politic in fact and name, they had within themselves, the king, or his deputy, being part, full power and authority, to all intents and purposes, both legislative and executive, for the government of all the people, whether strangers or inhabitants, within their jurisdiction, independent of all external direction or government, except what might constitutionally be exercised by their sovereign lord the king, or his deputy, and except their subordination, not allegiance, to the government of the realm of England (*ut alterius populi.*)

We have more than once expressed our disapprobation and dislike of any application drawn from foreign history, either ancient or modern, to the government or policy of England, the constitution

constitution of which is totally different from that of any other country. We are of opinion, that our author is peculiarly unhappy in the above quotation from Grotius. The latter speaks of the rights of an independent people, such as the Messenians, whom the Lacedemonians objected against being admitted to swear to the peace of Greece, because the walls of their city had been demolished. But this objection was over-ruled by the rest of the confederacy. *Itaque cum ad pacem Græciæ jurandam Lacedemonii negarent admittendos Messenios, quod ejus urbis muri essent diruti, contra eos a communi sociorum res judicata est.* From this Grotius argues, that no local or governmental alteration can extinguish the natural rights of a people. *Idem enim est populus Romanus sub regibus, consulibus, imperatoribus.* "Even (continues he) though the people should fall under an absolute monarch, they will be the same as when they were independent, while such monarch reigns over them as head of that people, not as head of another people." But how can all this apply to the present question? It was never dreamt but that the English American colonies were English subjects, and therefore the king of England, as such, was their king.

But, says a hot American, we are not English subjects, because we have no representatives in parliament.—But may not all the unrepresented subjects in England put in the same plea?

We are afraid our author is equally mistaken in his quotations from Livy. "I will (says he) produce two instances, one in Italy, the other in Greece; *Ceterum habitari tantum, tanquam urbem, Capuam, frequentarique placuit: corpus nullum civitatis nec senatus, nec plebis concilium, nec magistratus esse, sine concilio publico, sine imperio, multitudinem nullius rei inter se sociam ad consensum inhabilem fore.*" Such was the censure passed by the Romans upon the Capuans for having joined their enemies; but the Capuans before that time had municipal privileges, as may be gathered from the words of the censure itself; and had Mr. Pownall transcribed the very next sentence, he might have seen that the Romans did no more than suspend those privileges, so far as to send every year a governor to rule them. *Præfectum ad jura reddenda ab Roma quotannis missuros.* This sentence is so far from being, as he calls it, the vigour of policy, by which the Romans governed their provinces, that Livy more than once calls it the *supplicium Campanorum*, eighty of their senators being beheaded, and three hundred thrown into prison. The whole town must have been levelled with the ground; but, says the historian, present convenience got the better, *presens utilitas vicit.* In short, we cannot see how this incident is in the smallest

smallest degree applicable to the present state of our colonies, unless, like the Capuans, they were to rebel; and true policy, nay, common sense, would point out to the mother-country the same mode of punishment.

'The other instance, says our author, is as follows: After the Romans had entirely overcome Perseus, and reduced all Macedonia, they restored it to its liberty; but to disarm that liberty of all power of revolt, they divide Macedon into four regions or provinces, not barely by boundary lines, and geographical distinctions, but by dissevering and separating their interests; *divise Macedonia, partium usibus separatis, et regionatim commercii interruptis.*'

What use can Mr. Pownall make of this passage? The Romans pretended to restore the Macedonians to liberty, and their senate decreed arrangements for preserving that liberty; but we humbly think he ought to have given us the whole of the senate's decree, which must have been much more for the purpose, we will not say of his system, but of his reader's information. The substance of it was, that the former method of collecting taxes was entirely abolished in Macedonia, because, says the decree, where-ever tax-gatherers are, there is an end of law and liberty. Macedonia was therefore divided into four quarters, a council was assigned to each, and half the tribute which they used to pay to their king was to be paid to the Roman people.——In the name of common sense, what has all this to do in the dispute between us and our colonies?

It would be very easy, could we spare room, to shew how much our author has misapplied his classical reading in other instances; but in the publication before us he has proved, that he possesses qualifications far more valuable to the public than those of scholarship or classical learning. The proposal drawn up by him and Mr. Franklin for a paper currency, and the disquisitions on the state of the American trade, which, with other articles, are added to this edition, must be lasting monuments of his abilities as a colonial magistrate and financier.

XII. ENGRAVING.

St. JOHN Preaching in the Wilderness.

THERE must result to a speculative mind great pleasure from the contemplation of the imitative arts, but particularly from engraving, which may be said to stand in the same relation to painting that typography does to writing; and, were it possible that the world should be deprived of letters, such is the utility of prints, that from them we might have a perfect idea of the situation of the several nations of the globe, the various inhabitants

bitants, their different habits, religious ceremonies, forms of building, manner of making war, delightful and romantic scenes of nature, the shapes and figures of the infinite variety in the animal and vegetable systems; in short, not only a complete history, but a true mirror of nature, presenting us with images more perfect than words can describe, and in a character universally understood; in which not only the things present are reflected, but the past; making us contemporaries with Babylon in all its pride; with Rome in its infancy, in its splendor, and in its present state; and seeming to insure them immortality in spite of the ravages and devastations of time; for we can still wander over the ruins of Athens, of Palmyra, of Balbec, and may trace a great city from its first rude state to the height of all human perfection, which has now no other existence than by means of this art. Yet while things thus pass in review before us, we cannot avoid remarking the instability of sublunary greatness, on seeing, in the same instant, the same city in the utmost pomp and in ruins. The designs of Raphael, Angelo, Rubens, Van-Dyk, Salvator, the Poussins, Lorrain, &c. by this art may be preserved to mankind; and we may possess them at an inconsiderable expence, compared with the value of paintings.

We have already attempted to give a character of some of the engravings in the early part of the curious work, of which this print of St. John Preaching in the Wilderness is part; but, by reason of the inadequate nature of language, and of the very general and diffusive meaning of the terms that can only be made use of to give any sort of idea of painting and engraving, we are conscious that we must have conveyed but a very imperfect notion of what, by the nature of these arts, are themselves intended to be their only real interpreters, as affording the most perfect delineation possible of the thing represented: for instance, the immediate view of this print of St. John, which is from a picture of the inimitable Salvator, in the possession of the earl of Chesterfield, creates in the mind the most sublime ideas; which is impossible to be done by writing; for what the eye sees at once by the print, would take up a whole page to describe; and, by reason of the length, not produce half the effect that the spontaneous view of the scene in the print would have upon minds capable of sublime conceptions.

The wilderness Salvator has placed St. John in, appears to be the production of a mind warmed with enthusiasm; and, tho' it is a scene wild and uncultivated, yet it has a solemn grandeur about it that is only to be found in places formed by the rude hand of nature. It is a view of the interior part of a wilderness, on each side of which are high mountains, from whence arise vast trunks, and trees towering to the skies; and the light being

ing admitted only through interstices at the top, (as we may suppose this to be a section of the wilderness) and coming down in sharp direct rays, produces, in the other parts of the wilderness, such an awful obscurity as disposes the mind to the most solemn meditation and reflection. In this place, and on the margin of a narrow part of a river, which the painter, we suppose, intended for part of the river Jordan, Salvator makes St. John turn about to the people, and, as far as painting can speak, break out in that benign manner he is said to do in the gospel, "Repent, &c." The effect his divine mission has upon the audience, is wonderfully represented by a certain awe which is expressed by their various positions, and delineated in their several countenances; but the truest criterion of the excellence of this design is, that the same passions are wrought upon the spectator of the print, with which the great painter has possessed the people.

The print is engraved by a young man, whose name is Brown; and perhaps is inferior to none, not only on account of the design, but for the excellency of the engraving, in which the performer has imitated the manner of Salvator with the greatest judgment, and transfused into the print the spirit of the original. This very ingenious artist was fellow-prentice with Woollett the engraver, to one Tinney, a person of the same profession, since deceased, a man laborious, but without genius. Woollett's great merit in landscape engraving is not confined to this nation; and whatever Brown has engraved before has been jointly with that ingenious man, and published under their names; and we will venture to say, that from their labours the world has had some of the finest engravings that this or any nation has produced.

There is another print, in a former number of this work, from a picture of Salvator, in the possession of the earl of Orford, the subject of which is,

THE PRODIGAL SON.

He is represented as attending the swine which he is set to guard; and the sense of the wretchedness of his condition, compared with that he had been in while with his father, seems to have made him drop down on his knees, and implore forgiveness of heaven for his past profligate conduct, which had reduced him to that miserable state. We are touched with a remarkable sympathy for the contrition of the prodigal, and enter deeply into his sufferings, forgetting that it is a mere representation, and that too only of a fable. Indeed, Salvator seldom fails in the peculiar excellency of striking the imagination; and it is not to be wondered at, for he was endowed by nature with a fine understanding, which, together with great learning, and
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an exquisite vein for poetry, in which he excelled, furnished him with every requisite to make a complete painter.

The print is of the like taste with the famous one of St. Geneveve, engraved by Balechou, but with us has the preference; it being not only equally well engraved with that of Balechou's print, as we conceive, but greatly superior with respect to the design. The engraver is the ingenious Mr. Ravenet.

MONTHLY CATALOGUE.

13. *An Essay on Diseases incidental to literary and sedentary Persons. With proper Rules for preventing their fatal Consequences; and Instructions for their Cure.* By S. A. Tissot, M. D. Professor of Physic at Berne. Now first translated into English. 12mo. Pr. 2s. E. and C. Dilly.

AS the public have been apprised that another translation of this Essay will speedily be published, we shall postpone giving our opinion of the present performance, till its comparative merit can be ascertained. Concerning the original, it is the work of the same author who formerly wrote *Avis au Peuple*. This Essay is composed in the strain of an inaugural oration, and contains a more copious and minute account of the disadvantages, in respect of health, attending a studious and sedentary life, than is to be met with in other physical authors; at the same time that it abounds with many curious anecdotes and rhetorical embellishments, though it is not a little debased with useless declamation. As a specimen, we shall present an extract from the conclusion.

‘ But it is time for me to put an end to my wandering discourse; for I am ashamed to detain you any longer, respectable auditors.

‘ Farewel, therefore, most illustrious president, whose extraordinary humanity, gentle manners, and uncorrupt integrity, all are unanimous in praising. How agreeable to me was it to be chosen upon this occasion by you, whose friendship, having so often experienced, I am so happy as to experience again. But how can I address you, without at the same time thinking of that prince whom you represent amongst us with so much applause; and this remembrance fills me with emotion. For he is the prince to whom I am indebted for so many favours. It is he who recalled me, out of love to my country, when I was on the point of quitting it at the invitation of a great monarch; recalled me, I say; and, remembering my attachment to physic, founded this professorship, and bestowed it upon me, not without the most honourable tokens of his benevolence; and,
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by enrolling me in your illustrious assembly, learned professors, he enabled me to address you by the dear appellation of colleagues. Vouchsafe, therefore, favourably to receive him whom he has given you as a companion of your labours, and receive me, most honoured colleagues, in the same disposition of mind with which I come towards you; and shew as much benevolence, facility, and readiness to assist me, as I am ready to shew you veneration, obsequiousness, and docility.

‘Citizens and strangers, illustrious for your great virtues, your extraordinary intellectual endowments, and the high offices you fill, the friendship of many of whom I cultivate with pleasure, receive my thanks for the benevolence with which you have heard me. Finally, I address myself to you, you studious youth, hope of your country and of the church, and ornament of the academy; whatever learning or genius I am possessed of,

Et quicquid in arte mea possum promittere curæ,

‘And whatever assistance I can promise by my art;’

which I am sensible is but small, and I am sorry for it; but, such as it is, I entirely dedicate and consecrate it to you. It will give me the highest satisfaction, if it can be of any service to you; but how would it grieve me, if, by misunderstanding my discourse, you should be hurt instead of being benefited by it. Take care, therefore, virtuous youths; my design was to shew the dangers of an obstinate perseverance in study; but I was quite silent with regard to the use of polite learning, “which nourishes youth, delights old age, adorns prosperity, affords consolation in adversity, delights at home, is no hindrance abroad, passes the night with us, travels with us, accompanies us into the country.” I have proved by examples, how dangerous it is to fatigue the minds of children with too great labour; but it was not my intention to banish all labour and study. *Nam certe quamlibet parum sit, quod contulerit ætas prior, majora tamen aliqua discet puer eo ipso anno, quo minora didicisset. Hoc per singulos annos prorogatum in summam proficit: & quantum in infantia præsumptum est temporis, adolescentiæ acquiritur.* “For though what is contributed by the first age of life is but inconsiderable, a boy will certainly learn some things of consequence in the very year that he learns trifles. This, increasing every year, will at last improve him, and what is learned in infancy is an acquisition to youth.” It is dangerous to break upon the rocks of too great learning; it is shameful to be wrecked upon the opposite shore. What path then must you tread? *Hæc urget lupus, hæc canis angit.* “On one side the wolf urges, on t’other the dog worries us.” You will be safe in the middle

dle path, always remembering that sentence of your favourite Horace :

*Est modus in rebus sunt certi denique fines,
Quos ultra citraque nequit consistere rectum.*

“ Some certain mean in all things may be found,
To mark our virtue and our vices bound.”

Francis's Horace, lib. i. sat. i.

14. *Essays on the Puerperal Fever, and on Puerperal Convulsions.* By Thomas Denman, M. D. 8vo. Pr. 1s. 6d. Walter.

Various have been the opinions maintained by authors, concerning the cure of the puerperal fever, in which bleeding, purging, and emmenagogues have been alternately recommended and discharged. Nor is such diversity of sentiment surprising, when we consider that the peculiar circumstances of the patient, in this disorder, suggest very different indications. A person is seized with the fever, who has been much weakened by the preceding labour, the lochia are stopped, an evacuation of the highest importance to the recovery of women in child-bed, and another discharge supervenes, which seems repugnant to the primary object of regard. Amidst these opposite indications, and the ambiguity of critical or symptomatical evacuations, the judgment may be variously influenced, till attentive observation and experience elucidate the mazes of nature, reconcile contradictory and clashing indications, and establish a method of cure on the solid foundation of science.

The practice principally recommended in this essay, is that of cleansing the *primæ viæ*, and moderately promoting the discharge of the offending humours both by vomit and stool. For this purpose the author used the following medicine.

R Tartar. Emet. gr. ij.

Ocul. cancror. præp. ℥j. intimè misceantur.

‘ Of a powder thus prepared, says he, I give from two to six grains, and I repeat it, as circumstances require.

‘ If the first dose does not procure any sensible operation, I repeat it in an encreased quantity at the end of two hours, and proceed in that manner; not expecting any benefit but from its sensible operation.

‘ Should the disease be abated, but not removed (which sometimes happens) by the effect of the first dose, the same medicine must be repeated, but in a lessened quantity, till all danger is over.

‘ But

‘ But if any alarming symptoms remain, I do not hesitate one moment to repeat the powder, in the same quantity as first given; though this seldom is necessary, if the first dose operates properly.

‘ It is to be observed, that as the certainty of cure depends upon the proper repetition of the medicine, the method of giving it at stated hours, does not appear eligible.

‘ If the first dose produces any considerable effect by vomiting, procuring stools or plentiful sweating, a repetition of the medicine, in a less quantity, will seldom fail to answer our expectations; but great judgment is required in adapting the quantity first given to the strength of the patient and other circumstances. We are not to expect that a disease which, from the first formation, carries such evident marks of danger, should instantly cease, even though a great part of the cause be removed.

‘ If the sickness or loathing at stomach attended at first, this medicine seldom fails to vomit; and the patient, with a countenance strongly expressive of the benefit she has received, will confirm us in our proceedings. Indeed I am so little fearful of any bad consequences from vomiting, at a very early time after delivery, that I have thought many other desirable purposes were obtained besides that of cleansing the stomach.

‘ This medicine scarce ever fails to procure stools, which are sometimes of a green color, and sometimes they much resemble yeast. Their appearance ought in some measure to guide us with respect to the continuance of the evacuations. By these the stomach and bowels are cleared of a great quantity of offensive matter; the source of the looseness and other bad symptoms is cut off; the urine is voided in larger quantity; and a pleasing moisture of the skin, or a profuse sweat follows. The *lochia*, before pale, or brown, fetid, and in small quantity, become fresh; the *abdomen* gradually subsides, and all appearances become favorable.

‘ Some can bear very small quantities of the powder, without affecting their stomachs. To these the frequent repetition of glysters of chicken water is very serviceable, by soliciting the discharge downwards, evacuating part of the offending matter, and by acting as a fomentation. The injection of a glyster may also precede the use of the powder, but great care must be taken in the administration, or the patient will suffer intolerable pain, on account of the tenderness and inflammation of the *os internum*.

‘ Alternate doses of the powder and of the saline draughts, have sometimes appeared necessary; and when all danger is over, but some degree of quickness of the pulse remains, the

saline draughts repeated often, with doses of rhubarb and magnesia, or the testaceous, when necessary, have done much service. It must be remembered, that without stools we can do little service.'

To this on the puerperal fever, is subjoined a short essay on convulsions, relating chiefly to those which seize pregnant women, near the time of delivery. The author observes, in regard to the cure of this disorder, that it was formerly the general opinion, that, in such circumstances, a speedy delivery ought to be promoted by every possible method, for the preservation both of the mother and child: but that the most eminent men of the present time prefer waiting the event of the natural pains, or even of the convulsions themselves, which generally act as such.

15. *Remarks on the Rev. Dr. Warner's full and plain Account of the Gout; wherein his Defects in the Cure of that Disease are pointed out and supplied.* 12mo. Pr. 1s. Wilkie.

These Remarks, if we mistake not, are the production of the same author with the treatise lately published, intitled, *A New System of Physic*; for we can ascribe the following passage to no other than that occult and incomprehensible philosopher:

'But I am afraid you do not understand me, though you read Moses and the New Testament, for in those books are the true blood-making principles couch'd.'

If the reader is desirous of a more ample specimen of this performance, his curiosity may be gratified by the sequel to the foregoing quotation, where this formidable antagonist rails with a vehemence inspired, probably, as much by motives of interest as a regard for the honour of Paracelsus.

'If Moses was understood by you, you had left Paracelsus quiet. The principles of nature were the same in Moses' time, as they were in the apostles time; and the same in their time as in our time: not one principle added, nor one taken away; and since the universe remains the same, what can be the reason we may not understand the constituent principles of the world, as well as Moses, the apostles, and philosophers. But you will say, what has this to do with the gout? Mark! I'll speak to your memory,—there are three which bear record above, there are three witnesses beneath, the last witness is blood. Now the gout is a disease you say, caused by the retention of some matter, what matter you cannot say; but you say, it is one of all the matters, and it is immaterial which. I assure you the universe should not tempt me to be so learned a scholar. Now, if the principles of the universe are concerned in blood-making, both above and beneath, I should have thought it would have concerned you as a learned divine, diseased, to have

have looked into the library of nature, and into the books of those writers which had given us the history of nature; and not into authors which did not follow nature. You plainly see that the dogmatical professors of physic cannot cure the gout. I should have thought it would have been a sufficient hint for you to have turned your back upon them, and have followed Moses, Paracelsus, or nature, as I did, who had a disease more troublesome and fatal than you. But even suffering could not bring your learned spirit into the right road, though no good you found in the wrong. And so great is your infatuation, that you fail at quacks and pretenders to cure the gout, when you are nothing but a pretender yourself.

16. *An Enquiry into the Origin and Nature of Magnesia Alba, and the Properties of Epsom Waters. Demonstrating, that Magnesia made with these Waters exceeds all others. By D. Ingram, Professor of Anatomy and Surgery, and Surgeon to Christ's Hospital. 8vo. Pr. 1s. Owen.*

The reader will easily perceive, from the extreme modesty of the author's title page, that this pamphlet is intended to answer the purposes of a quack advertisement.

17. *The Caricatura: or Battle of the Butts, as it was fought at Brentford, &c. on Monday, the 28th of March 1768; being a Copy from Mr. Hogarth's March to Finchley. With a Research into the Records established under the ancient two Kings of Brentford. By E. Whirlepool, Citizen and Haberdasher. 8vo. Pr. 2s. Kearsly.*

Callous as we are in the practice of reviewing dulness, the exquisite nonsense of this performance has given us a feeling—we mean for the readers, if any such there are, and for the buyers of it at the price of two shillings.

18. *The Advantages arising from the Liberty of the Press. Dedicated to the Right Hon. William, Lord Mansfield, Lord Chief Justice of the Court of King's-Bench. 4to. Pr. 1s. Peat.*

The author of this patriotic pamphlet, we are told, is one Joseph Lovett, a register-office keeper in Fleet-Street, who complains of the injustice which the printers of the news-papers have done him, by refusing his public-spirited and disinterested advertisements, while they sometimes insert very pernicious paragraphs and letters. In short, he seems to think that the legislative authority is in a manner transferred to those

printers, and that the publication of news-papers ought to be put under some salutary restrictions.

19. *A seasonable Letter on the late Treaty with Nizam Allee Kawn, and the Commotions in Consequence of it, on the Coast of Coromandel: addressed to the serious Consideration of the present Directors of the East-India Company, and the Proprietors of India-Stock.* 4to. Pr. 1s. Williams.

This letter is pretended to have been lately transmitted by a gentleman of the coast of Coromandel to his correspondent in London, with a view of its being published, but with prudential alterations according to circumstances.

The prodigious encrease of the company's property in the East Indies has rendered their history, interests, and operations there very complex; and in the course of this pamphlet, we meet with the names of many places, persons, and offices, never before heard of in Europe.

'You are at present, says the author, involved in a war on the coast of Coromandel, the consequence of a most absurd and pernicious alliance. The principal authors of it, it seems, are returned, and probably, as faithful servants, have received your thanks. From the event of this connection, (which was foreseen by all but those concerned in fabricating it), you will judge how well they have deserved them. I shall at present observe, that notwithstanding your late covenants may potentially restrain your inferior civil servants, and your military officers; yet it would seem, that no late treaty has been made without a proper consideration from those benefited by it; and, in the opinions of many, you have received a glaring proof, that a late new fangled system of politics has as effectually *marked, numbered, and valued* your army on the coast of Coromandel, as the forms of commerce oblige you to do the bales you freight from hence. You best know the power your charter invests you with, of enquiring into fortunes gained by your servants at the risque of your destruction; and the grounds you proceed upon will be suggested by that knowledge, by your retrospective experience, and present discernment. The method of scrutiny remains to be considered, which, I apprehend, can never be efficacious, unless executed by a deputation from your body, largely interested in the success of the discovery.'

The great point of this letter-writer, next to indulging himself in some bitter personal sarcasms, is, that by stripping the Carnatick of the company's troops, the country of their old and faithful ally Mohammud Allée Kawn, was left exposed to an intestine insurrection of his own subjects. The writer complains likewise of the harsh treatment the same Mohammud is likely

likely to meet with by charging the expence of the war to him, after the vast cessions he has made to the company. As we have no opportunity of knowing the truth of the other facts mentioned in the pamphlet, great part of which is written in a cant language, we cannot pronounce with any precision upon the merits of this letter, or whether it is not a job to serve Mohammud Allée Kawn.

20. *A Collection of Poems in two Volumes. By several Hands. 8vo. Pr. 6s. Pearch.*

This compilation is intended as a supplement to Mr. Doddsley's Collection of Poems, published ten years ago. As most, if not all of them, have been already printed, a particular review of the whole does not fall properly within our plan, especially as we have already done justice to many of them. It is sufficient therefore to say, that they are not at all inferior in beauty, sentiment, genius, versification, or any other excellence, to those pieces contained in the collection which they are intended to continue.

21. *Constantia, an Elegy, to the Memory of a Lady, lately deceased. 4to. Pr. 1s. Becket and Hondt.*

Very tender, pathetic, and poetical; witness the following lines.

‘ But still, as though they wish’d to save,
(The inmates of thy gentle breast)
The Virtues fair frequent the grave,
Constantia, where thy ashes rest.

Fair Truth is there, she grieves to see
Her mansion crumbling into dust;
Unshaken Faith on bended knee
Implores forgiveness on Distrust.

She too, of aspect mild and bland,
Kind Charity is heard deplore;
She fondly grasps thy clay cold hand,
She weeps to find it warm no more!

The tender Passions o’er thy tomb
With fond solicitude incline;
Soft Pity weeps thy early doom,
And Friendship bleeds at Virtue’s shrine.’

The last stanza is inimitably fine; but we wish the author had obviated an objection which may be raised from the contrast between faith and distrust.

22. *Poverty, a Poem.* 4to. Pr. 1s. Baldwin.

There is no misnomer in the title of this publication, for it may really and literally be termed a *poor* poem. Let the first four lines speak the merit of the whole.

Poverty! a strange crab'd theme to choose,
To try the genius of an infant muse!
Poverty! strange theme! the bard's greatest curse!
For what damps genius like an empty purse?

23. *An Appendix to the Account of Italy, in Answer to Samuel Sharpe, Esq; by Joseph Baretti.* 8vo. Pr. 1s. Davies.

This apologetical Appendix reminds us of the defence made by the earl of Desmond before the council of England in Henry VIII.'s time, when he was accused of burning a cathedral. "By Jesus, said he, I would not have done it, had I not thought the bishop was in it." Mr. Baretti in this defence aggravates his former transgressions against sense, reason, learning, and every liberal sentiment, and skulks behind the masked character of Aristarco Scannabue, that is, Aristarchus the Dunce-killer, in which his *Frusta Litteraria* was written. 'By the introduction, says he, and still more by many passages in the work itself, it appears that this personage is drawn as hating almost every thing done in Italy, and approving almost of nothing but what is done abroad, especially in England and France. Of his arrogance and surliness there never is an end; and he can scarcely hearken to the kindest remonstrances of an honest clergyman, who often attempts to argue with him on several subjects; and, by way of contrast, is represented as a plain man, who never would trouble his head about what is transacted abroad, perfectly satisfied with whatever is done at home.

'This clergyman, who is the only friend Aristarchus has in Italy, often endeavours to temper the constant rage of his overbearing friend, and often represents to him the excellence of many Italian usages and performances. But his reasons make little impression: Aristarchus is positive: and as the home-bred clergyman is far from having the wit and the learning attributed to the soldier, on the whole he suffers in the combat.'

From the above quotation no man of common understanding can help concluding that Aristarchus speaks the sentiments of Mr. Baretti; nor was it ever alledged that he did not, till Mr. Sharp obliged him to clap on this pretended dunce-killer's mask. It has served Mr. Baretti, however, to most excellent purpose, as it has given him an opportunity to unload his breast of that spite and malignity which lay rankling within him against the English

English nation, of which he draws the following picture: "Suppose, (says he) I had affirmed in such an account, that "the history of Great-Britain during the last century, was only a heap of conspiracies, rebellions, murders, massacres, revolutions, banishments, the very worst effects that avarice, faction, hypocrisy, perfidiousness, cruelty, rage, madness, hatred, envy, lust, malice, and ambition could suggest? That ignorance, idleness, and vice are the proper ingredients for qualifying a British legislator? That a weak diseased body, a meagre countenance, and fallow complexion, are the true marks of noble blood in England? That the imperfections of your nobility's minds run parallel with those of their bodies, being a composition of spleen, dulness, ignorance, caprice, sensuality, and pride? That as for your commons, they seem to be a knot of pedlars, pickpockets, highwaymen, and bullies? That the bulk of your people consists in a manner wholly of discoverers, witnesses, informers, accusers, prosecutors, evidences, and swearers, together with their several subservient and subaltern instruments, all under the colours, the conduct, and pay of ministers of state and their deputies? and that vast numbers amongst you are compelled to seek your livelihood by begging, robbing, stealing, cheating, pimping, flattering, suborning, forswearing, forging, gaming, lying, fawning, hectoring, voting, scribbling, star-gazing, poisoning, whoring, canting, libelling, freethinking, and the like occupations?"

' Suppose further I had said, that "in this account I extenuated the faults of Englishmen as much as I durst, and upon every article gave as favourable a turn as the matter would bear?"

This quotation, we think, needs no commentary; for it is plain that the whole of the pamphlet before us was written with a view to introduce it; and indeed it contains the substance of all that follows in this performance.

We cannot close this article without a very serious remonstrance to the public, on the great danger attending the liberty of the press, from the late daily licentious abuse of it by the Roman Catholics. By a refinement peculiar to the detestable order of the Jesuits, who, we are afraid, too much abound at this time in England, it is plain they think they cannot so effectually distress or destroy the liberty of writing, as by provoking the government to lay it under a restraint, by their insolent attacks upon the Protestants, and their avowed apologies for the Roman religion. Should such a restraint take place, the English press must resemble the eagle expiring by the wound of an arrow which was feathered from her own wing.

24. *An Epistle to James Boswell, Esq; occasioned by his having transmitted the moral Writings of Dr. Samuel Johnson, to Pascal Paoli, General of the Corsicans. With a Postscript, containing Thoughts on Liberty; and a Parallel, after the Manner of Plutarch, between the celebrated Patriot of Corte, and John Wilkes, Esq; Member of Parliament for Middlesex. By W. K. Esq; 8vo. Pr. 1s. 6d. Fletcher and Anderson.*

Mr. Boswell is the last man in the world whom we should suspect of giving offence either by his conversation or writings. The whole of this abusive publication is intended to shew that Mr. Boswell was very injudicious in recommending Dr. Johnson's works to General Paoli. Mr. K. performs this by selecting from the Idler and some other supposed works of Dr. Johnson, a number of passages which are, in his opinion, offensive, and questionable; but we think that, when connected with what goes before and follows, they do honour to the doctor as a man of virtue and genius.

25. *Discourses on a sober and temperate Life. By Lewis Cornaro, a noble Venetian. Translated from the Italian Original. 8vo. Pr. 2s. White.*

Lewis Cornaro, the author of these Discourses, was descended from one of the most illustrious families in Venice. In his earlier days he had injured his constitution by intemperance; but when he was about forty, finding his infirmities increasing, he resolved to try the efficacy of a regular and abstemious life. By this expedient he soon recovered his health and vigour, and lived above a hundred years. He died at Padua in 1566*. Mr. Addison mentions him in the third volume of the Spectator.

These discourses were originally published at different times. The first, which the author wrote at the age of eighty-three, is entitled, A Treatise on a sober Life. The second, which he composed when he was eighty-six, contains farther encomiums on sobriety, and points out the means of mending a bad constitution. In this tract he tells us, that he came into the world with a choleric disposition, but that his temperate course of life had enabled him to subdue it. In the third, which he wrote at the age of ninety-five, he endeavours to persuade men to embrace a temperate life, as the means of obtaining a healthy and happy old age. The fourth and last is a letter, which he wrote to Barbaro, patriarch of Aquileia, when he was ninety-one, giving him an account of the health, vigour, and alacrity which he enjoyed at that advanced period.

This work was translated into Latin by Lessius; and some years since into English, under the title of Sure and certain Me-

* 1565, Collier's Biograph. Dict.

thods of attaining a long and healthy Life. But in the latter of these performances several passages of the Italian are omitted, and the whole is rather a paraphrase than a translation.

The publication now before us is a more exact and faithful version, from an edition in octavo, printed at Venice in 1620. As the original was become very scarce, it is re-printed in this volume.

This performance we will venture to recommend, as the strongest persuasive to a sober and regular life, that was ever written in any language. The author's health and longevity give a sanction to his precepts; and the garrulity of the old man is rather a recommendation than a discredit to his book.

26. *Hieroglyphic: or, A Grammatical Introduction to an Universal Hieroglyphic Language; consisting of English Signs and Voices. With a Definition of all the Parts of the English, Welsh, Greek, and Latin Languages.* By Row. Jones. 8vo. Pr. 2s. 6d. Doddsley.

This author soars too high into antiquity and the unexplored regions of etymology, to be subject either to literary approbation or censure: and for our own parts, we must frankly acknowledge our ignorance of the subject he undertakes.

27. *The History of Chess, together with short and plain Instructions by which any one may easily play at it without the Help of a Teacher.* 8vo. Pr. 2s. 6d. Wilkie.

We have frequently observed, that no rules or directions can make a genius for poetry, but we daily see excellent chess-players formed by practical directions for playing that elegant game: after all, however, we believe the best players owe their success in a great measure to nature; and we have often remarked persons of no deep capacity even in the common concerns of life, who have made the greatest figure at chess playing. The pamphlet before us gives a history of the game, which we believe to be very apocryphal; and then we have a description of the game itself, together with many examples to improve the learner, which, barring the errors of the press, we believe may prove of great use in practice, when seriously attended to.

28. *History of the principal Monarchies and States, prior to the Christian Æra. Designed as an easy and pleasing Introduction to the Study of ancient History. For the Use of Schools. Written originally in German, By M. Muller, Head Master of the Grammar School at Hall in Saxony,* 12mo. Pr. 2s. Crowder.

This publication deserves the title of an index rather than a history. The author, with true German application, has pointed

pointed out the most distinguished periods of ancient history, prior to the Christian æra, though with no great regard to their connection; but he deserves great praise for his fidelity in annexing to every paragraph the name of the historian from whom he transcribes. We think his compilation will prove extremely useful to young students, in pointing out the authors whom they ought to consult in ancient historical matters.

29. *Astronomical and Philological Conjectures on a Passage in Homer.* By G. Costard, M. A. Vicar of Twickenham, in the County of Middlesex. 4to. Pr. 6d. Walter.

The passage here treated of, is that where Thetis, as she tells Achilles, could not, at present, lay her petition before Jupiter.

‘ Ζεὺς γὰρ ἐπ’ Ωκεανὸν μετ’ αἰνέμονας Αἰθιοπῆας
Χθιζὸς ἔβη μετὰ δαΐλα· Θεοὶ δ’ ἅμα πάντες ἔποντο
Δωδεκάη δέ τοι αὖτις ἐλεύσειαι Οὐλυμπόνδε.*

*Jupiter enim in Oceanum ad inculpatos Æthiopas
Hesternus abiit ad Convivium, & Dii simul omnes sequuti sunt.
Duodecima autem rursus veniet in Cælum.*

In these lines the author imagines some mythological meaning is included, which he attempts to investigate. It appears evident from the testimony of many ancient authors that there were formerly *Asiatic Ethiopians*, as well as *African*, and Homer himself alludes to this distinction in the beginning of the *Odyssey*,

‘ Αἰθίοπας, τοὶ διχθὰ δεδαΐαται, ἔσχατοι ἀνδρῶν,
Οἱ μὲν δυσσομένε Τπερίονος, οἱ δ’ ἀνιονίος.

*Æthiopas, qui bifariam divisi sunt, ultimi hominum,
Alii quidem ad occidentalem solem, alii vero ad orientalem.*

From thence the author infers, that the *Æthiopians*, spoken of in the first passage above quoted, were certainly those of Asia, and the same who, in scripture, are called by the name of *Cushites*; and he supposes them to have been borderers upon the territories of Babylon, if they were not the Babylonians themselves.

After endeavouring to establish this fact, from authorities both sacred and prophane, the author enters on his astronomical and philological conjectures. ‘ It was observed above, (says he) that the Greeks borrowed from the Babylonians the method of dividing the day into twelve parts. If it be asked how the Babylonians, themselves, came to divide the days into this number of parts, rather than any other, the answer seems to be, that it was done in conformity to the division of
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the year into the same. For twelve lunations being supposed equal to one revolution of the sun, it was natural to divide the year into twelve parts, and the ecliptic, the sun's apparent annual path, into the like.

‘ But one year is one system of days, and therefore, in the prophetic stile, sometimes represented as one day. This is particularly observable in the book of Daniel, which was wrote at Babylon, under the Jewish captivity there. But there are instances of this method of computation much earlier than this. For, when Rebecca sent her son Jacob to Padan Aram, she bade him go and stay with Laban, not a few days, as our translation hath it, but one days, one system of days, or one year. For as the journey could not be performed in a few days, so neither would the absence of a few days answer the purpose of his being sent away.

‘ As a year then, of twelve months, was one days, so, in the same stile, would a year of one month be one days. But as this could not be expressed in the Greek language, they would, perhaps, call it one day. At least a poet might do so, and especially such a poet as Homer, abounding in figure and mythology.

‘ An instance of this, I think, we have in the word Ζεὺς, in the passage under consideration. The Greeks themselves derive the word from *ζέω, serveo*. But the origin of it, perhaps, must be sought for much higher, and it may be looked on as equivalent to the *Dai*, or *Di* of the Hebrews, the *Du* of the Arabians, nay, what is more, the *Dyu* of the Welsh, the *Deu* of the Cornish, the *Dûs* of the Armoric, the *Dia* of the Old Irish, and lastly, the *Deus* of the Latins. All these signify lord, or possessor, and therefore are equivalent to the word *baal*, the idolatrous term for the sun in scripture.

‘ Another remark to be made here is, that the pestilence falling into the Grecian camp before Troy, seems to have been a real fact, the history, or tradition of which, had been preserved to Homer's time. This, stript of fable, is properly enough referred to Apollo, the sun, or the heat of the season, which therefore was about July, or the beginning of August, when the heats are greatest. It was therefore past the summer solstice, but not very long after; upon which account Homer says that Jupiter, or the sun, was gone *χθιζὲς, a day or two ago*. That is, he was gone towards the winter tropic; towards the southermost part of his orbit; and therefore towards the vertex of those people that lived in the southermost part of the known world. He was gone therefore *μετ' αὐμῶνας Αἰθιοπίας*. These people lay towards the top of the Persian gulph, and therefore *ἐν Ὀκεανῷ*; were borderers upon the sea,

fea, and so, as he describes them, were ἑσχατοὶ ἀνδρῶν, *hominum remotissimi*.

‘ When Jupiter, or the sun, is said to have been gone μετὰ Δαίτα, *to a feast*, it may seem, at first sight, to be nothing more than embellishment, was it not true that these people had a festival about the time of the winter solstice, called *Sakeb*. Σακάια, ἡ Σκυθικὴ Εορτή, says Hesychius. But the Scythia of the ancients is of very uncertain extent. Or it might be called a Scythian feast, because it was celebrated, as Strabo says, Σκυθιστὶ, *after the Scythian manner*, that is, with all manner of intemperance and debauchery.’

‘ When Jupiter, now supposed to be the sun, is said by Homer to be attended to this feast by all the gods, it may be understood of all the planets, known, perhaps, at that time to have a motion of their own, though their periods might not have been, so early, even tolerably settled.

‘ But besides the planets, which Diodorus says the Chaldeans called by the same names as the Greeks did, they had thirty other stars, which they called Θεοὶ βελάτες, *gods of the council*. To these they added twelve other principal gods, who, according to them, presided each of them over a month, and one of the signs of the zodiac.

‘ These were the gods therefore that, in the Chaldean astrological theology, attended the sun, and these seem to be the gods that, in Homer’s stile, waited upon Jupiter. Olympus is plainly, in this manner of explanation, the summer tropic, the highest part of the sun’s annual orbit, his return to which is properly fixed to the 12th day, that is the 12th month from his departure from it.

‘ The result then of what hath here been said, and the passage, when stripped of its poetry, will be this.

‘ The pestilence fell into the Grecian camp a month or two after the summer solstice, when the sun, attended by the planets and fixt stars, was gone towards the winter tropic, the season when the people of Babylon and its territories celebrated an annual festival, and would not return to the summer tropic till twelve months after his departure from it.’

30. *Remarks upon the Second and Third of Three Letters against the Confessional. By a Country Clergyman. 8vo. Pr. 1s. Dilly and Kearsley.*

The Letter-writer begins his Second Letter, with producing a number of passages from the writings of the Reformers, in order to prove, that their principles are not fairly represented by the author of the Confessional; and that they did not understand the liberty set forth in the gospel, to mean “ a discharge

from all human authority in matters of religion." In answer to this reasoning, this writer maintains, that the declarations of any of the doctors of the reformed churches are nothing to the purpose. For, says he, even supposing their arguments in favour of church-authority, were set in a proper light by the Letter-writer, they will prove no more than this, that these persons were fallible men, and either did not thoroughly understand, or else very soon forgot their own principles. The question is not, whether they defended church-authority when it came to be vested in themselves, but whether, upon their separation from the church of Rome, they did not openly disclaim all human authority in matters of religion, submitting themselves only to the great Author and finisher of our faith, and whether that separation can be defended, if we deny the rights of private judgment. 'The same argumentation, continues this writer, that proves it necessary or expedient to admit the decisions of a provincial or national church, must certainly be far more convincing, when applied to the church of Rome. Accordingly most of the converts that are made to Popery, are drawn away by this specious argument; judging it more safe to resign the direction of their consciences to a church that can boast of such power, antiquity, and extent, than to the claims of any smaller body of Christians whatever. Nor has any thing contributed so much to support that church in her extravagant claims, as the absurd behaviour of Protestants; who, at the very time they are opposing her notions of infallibility with all their might, are so inconsistent as to impose their interpretations of scripture upon others.'

What this author observes of the state of learning at the Reformation is unquestionably just. 'Learning, says he, at that time was but just beginning to revive; it required a considerable time to attain a critical knowledge of the New Testament. The laws, customs, and manners of the Jews and Heathen nations were to be carefully considered. Nevertheless, unfurnished with these helps, our forefathers weakly thought themselves qualified to fix their notions of religion as a standard to all succeeding ages. And such is the insolence of some, and the tameness of others, that we have ever since meanly acquiesced in their determinations.'

The Letter-writer is of opinion, that diversity of sentiments in religion endangers edification. This author, on the contrary, insists, that to a diversity of opinions we are indebted for the best treatises that have been written upon the subjects of religion and morality; that from the same source we derive that critical and accurate knowledge of the New Testament, which is to be found in the writings of our English divines; and that
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this difference of opinion, which gives such alarm to the narrow-minded bigot, appears to the philosopher as one of the principal means employed by the divine Being to lead us to truth and happiness.

The Letter-writer has observed, that, ordinarily speaking, it is more likely that one, or a few should err, through ignorance or partiality, than greater numbers. This reasoning, says the Remarker, is not founded on experience. The Copernican system is undoubtedly true; and yet the majority of philosophers, as well as the common people, were for many ages agreed in exploding it.

It is urged by the Letter-writer, that the conduct of certain enthusiasts, that sprung up about the time of the Reformation, rendered confessions of faith necessary. The Anabaptists at Munster, says this writer, were guilty of murder and rebellion, therefore their sovereign had a right to punish the ringleaders, and oblige the rest to give security, that they would demean themselves as became peaceable subjects. Such, continues he, would be the reasoning of common sense. But the Letter-writer, disdaining the vulgar rules of logic, has thought proper to argue in this manner:—The Anabaptists at Munster raised a rebellion against their lawful prince, therefore all clergymen are obliged to subscribe to the belief of the doctrine of the Trinity, predestination, and certain other speculative articles of faith.—

We could with pleasure attend this very sensible writer thro' all his remarks, if the limits of our Review did not oblige us to conclude this article.

In our account of his former publication*, we intimated, that he seemed to have a greater partiality for the gentlemen of the separation, than the clergy of the established church. To obviate any mistakes respecting his persuasion, he assures the public, that he was a member of one of our universities, and is at this present time an officiating clergyman of the church of England.

31. *An Answer to a Book, entitled, Letters concerning Confessions of Faith, and Subscriptions to Articles of Religion in Protestant Churches, occasioned by the Confessional. Part I. 8vo. Pr. 1s. F. Newbery.*

The author of the Letters concerning Confessions of Faith † writes to a friend, desiring to have his judgment for the confirmation of his opinions, or the conviction of his mistakes respecting the Confessional. But instead of encomiums, he has the mortification to receive this answer: “The design of the author

* See vol. xxv. p. 395.

† Supra, p. 75.

of the Confessional you have set in an invidious and false light. Your arguments in favour of the right, as well as of the utility, of requiring such subscription as the question hath respect to, are inconclusive. Your attempting to vindicate the lawfulness of a latitude in subscribing, not to mention the concern it gives me on another more important consideration, is inconsistent with your plea for the utility of subscription. Your objections to, and reflections upon, the expedient offered by our author, to put this matter of subscription upon a better footing, strike equally against all expedients, and too plainly indicate what turn they are intended to serve."

In the course of six letters this writer has so well supported the two former of these assertions, that, we are persuaded, the letter-writer would have suppressed his performance, or, at least, corrected his mistakes, if he had consulted his friend in proper time. The consideration of the remaining articles in the charge above-recited is reserved for a future publication.

32. *The melancholy Doctrine of Predestination exposed; and the delightful Truth of universal Redemption represented.* By Edward Harwood, D. D. 8vo. Pr. 1s. 6d. Becket and De Hondt.

It is now agreed, by all rational interpreters of scripture, that *predestination, reprobation, and election*, in the writings of St. Paul, relate to the advantages and blessings of the gospel in the present life, and not to the happiness or misery of individuals in a future state. If this had been observed in the days of Calvin, the Christian world would not have been pestered with so many unhappy controversies on these topics, nor so many ridiculous tracts in defence of doctrines which are absurd and blasphemous.

Mr. Harwood, in this treatise, very properly exposes the common Calvinistic notion of predestination, and explains the meaning of the sacred writers on this head in a very just and rational manner.

33. *The Alarum: consisting of a Series of Thoughts on Christianity, as deducible from the Scriptures of the Old and New Testament: humbly designed to rescue its present mangled State from Superstition, Enthusiasm and Incredulity.* Part first. 12mo. Pr. 1s. Pearch.

This performance is a mixture of reasoning and railing, piety and spleen, sense and nonsense.

To justify this animadversion, the following short paragraph will be sufficient.

"For which of ye, pretended shepherds, once ye get your foot into the devil's net, into the snares of church-dignities, desire not your whole body likewise?"

34. *A Sermon preached at the Parish Church of St. Bride, Fleet-street, on Wednesday, June 29, 1768, before the Governors of the Magdalen-Charity. By Richard Harrison, Lecturer of St. Peter's, Cornhill, and Joint-Lecturer of St. Martin's in the Fields. Published at the Request of the Society. 4to. Pr. 6d. Flexney.*

The text which Mr. Harrison has chosen on this occasion is happily applied: it is this passage in Jeremiah, ch. iii. 1. *Thou hast played the harlot with many lovers; yet return again to me, saith the Lord.* In discoursing on these words, he first explains the meaning of the prophet; and then proceeds to shew the utility of the Magdalen-Charity, not only to individuals, but also to the community; and in the last place considers how far the unfortunate women, for whom he is an advocate, are worthy of regard and protection.

The subject of this discourse suggests a variety of affecting considerations: for surely there is not a creature upon the face of the earth more deserving of compassion than a tender female, who has been involved in the deepest distress by the infamous arts of seduction. Mr. Harrison has made some very just and pathetical observations on this topic.

Before we quit this article, we cannot but take notice of an expression, which to our apprehension seems very improper. 'Did God, says this preacher, die for man upon the cross?' This is indeed the language of some of those divines who think themselves orthodox; but reason tells us, that the notion of God's expiring on the cross is nonsense and blasphemy.

35. *A Sermon preached in the Chapel of the Asylum for Female Orphans, at the Anniversary Meeting of the Guardians, on Monday the Sixteenth of May, 1768. Published at their Request. By the Rev. Thomas Francklin, Vicar of Ware, in Hertfordshire, and Chaplain in Ordinary to his Majesty. 4to. Pr. 6d. Davies.*

In this discourse the ingenious author recommends the female orphans at the Asylum to the commiseration and beneficence of the public, in a very agreeable and pathetic manner.

36. *Two Sermons: in which the Doctrine of Reconciliation is plainly and briefly stated, and the Grounds of it are clearly pointed out. By Nathanael Whittaker, D. D. 8vo. Pr. 1s. Pearch.*

Fielding, in his *Modern Glossary*, defines a sermon a *sleeping dose*. We have a great respect for the piety of this writer, but do not remember to have met with any composition more deserving of this character than the present soporiferous discourse.